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GRAMMAR AND VOCABULARY  
OF  
WAZIRĪ PASHTO,

BY  
J. G. LORIMER, I.C.S.,  
TOCHI FIELD FORCE 1897-98,  
POLITICAL OFFICER, NORTH WAZIRISTAN, 1898-99 AND 1902,  
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PA NŪM MI WULIKAN

ZEKE DE YAGH PA NŪM MI WULIKAN

CHE

YO KOL

PA TŌOHĪ KSHÉ

PA MO BONDI DĀSÉ MĒRMONĪ YÉ KĔELA

LEKE

MESHLEON CHE PA KESHLEONÉ BONDI MĒRMONĪ KO.

DASTKHATT DE LARĀM, PHRANGI.





## INTRODUCTORY NOTE.

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IT is hoped that this Waziri Grammar and Vocabulary may be of some assistance to officers who, after acquiring the Pashto of Peshawar, are brought into contact with the Waziris of the Bannu District or of Waziristan. The difference between the Waziri and Peshawar varieties of Pashto is hardly less than that which separates broad Scots from cockney English, and like it extends to grammar and idiom as well as to vocabulary.\* A Pathan of the northern border lately arrived in the Waziri country, is far from understanding all that he hears, and cannot always make himself understood by the ordinary villager. After a short time, he is able to converse freely with Waziris; but he never acquires a perfect command of Waziri, in spite of its close relationship to his mother tongue. The difficulty to a British officer is of course much greater, even if he has a good knowledge of Peshawar Pashto; and if he wishes to attain even a moderate degree of correctness in speaking Waziri, he must study it almost as he would a new language and abandon the idea that a few changes in pronunciation, or even in accent, will make his Peshawar Pashto intelligible to the ordinary Waziri tribesman. There is no fixed formula, even in the comparatively simple matter of pronunciation, by which the one variety of the language can be mechanically converted into the other. The result of treating Waziri as a

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\* Some of the commonest words in the Peshawar dialect have no counterpart in Waziri, e.g., *byél*, *separate*, of which the Waziri is *gwushai*; *plānastel*, *to open*, Waziri, *khalos krol*. Even the adjective *loé*, *great*, does not exist in Waziri proper and it is not understood by the less civilised among the Waziris.

modification, according to a few general rules,\* of Peshawar Pashto would consequently be a jargon not spoken by any tribe.

While the Waziri dialects differ, as a family, in a marked degree from the Peshawar and other dialects of Pashto, they also differ to a less extent among themselves. These variations, however, do not appreciably impede communication between Waziris of different tribes, and may be regarded as of little practical importance. In this Grammar and Vocabulary the dialect of the Mohmit Khel Waziris of the Middle Tochi has been taken as the standard; but the book has been compiled from many sources, and Dauri, Mahsud, and other elements will, no doubt, be found in it. In fact, it would be impossible to distinguish and keep separate the different Waziri dialects,† which shade into each other imperceptibly and vary from tribe to tribe, and even from section to section. The dialect of families of the same clan which have been separated for some generations is often not the same. Pronunciation varies almost from village to village,‡ and so great is the confusion that even the same man will sometimes pronounce the same word in different ways. Strange to say, the Mahsud and Wano

\* There are, however, a few general rules, but they are of uncertain and irregular application; e.g., the b, m, n, k and w of Peshawar Pashto often become w, m, l, kw and y in Waziri Pashto. Thus the Peshawar words *bégl*, evening, *mélma*, guest, *ngharé*, fire-place, *kundá*, widow, and *nwar*, sun, become in Waziri Pashto *wégl*, *walma*, *lgharai*, *kwundá* and *myèr* or *lmèr*. The last word is an excellent illustration of the uncertainty attending these conversions. The name Anwar becomes Almar. An n is frequently inserted after a vowel in Waziri, as *mandat*, for *madad*, *help*. Words beginning with a vowel in Peshawar Pashto often begin with y in Waziri Pashto; thus, *obo* and *yébb*, *water*. In this respect some varieties of Lowland Scottish furnish an analogy: e.g., the dialect of the Ettrick Shepherd in the "Noctes Ambrosiæ," who calls an epic, a *yepic*, and the earth, *yearth*. As regards correspondence of vowels, see last footnote on this page.

† Thus in the Danna district alone there are at least three ways of saying "I will not." A Hathi Khel says "Dâ kîsa wa na wukap"; a Sperkai says "Dâ kîsa wa na wukap dai"; and an Umarzai says "Dâ kîsa wa na wukan kruzih."

‡ So in Danna the word for a bullet is "golai," and a Banna Waziri will sometimes fail to recognise it if pronounced "gólai" as in Tochi. To speak generally, the a and u of standard Pashto are represented for the most part by o and i respectively in the Waziri dialects. The o of standard Pashto and of the Mahsud dialect is frequently represented by ô in the Darwesh Khel dialects and by ô in Dauri. Again, è frequently occurs in Dauri where o is found in standard Pashto, in the Mahsud dialect and even in the dialects of the Darwesh Khel. There is, however, no consistent rule of transmutation.

Darwesh Khel varieties of Waziri Pashto, while resembling the others in grammar and vocabulary, differ considerably less from the Pashto of Peshawar in pronunciation.

A few words are necessary to explain the phonetic system employed in this book. Waziri Pashto is seldom or never written, the correspondence of the people being carried on through letter-writers, chiefly mullahs, in Hindustani or execrable Persian. The Arabic character, which has only the means of expressing eight vowel sounds, *viz.*, *a*, *ā*, *i*, *z*, *u*, *ū*, *au*, and *ai*, is entirely unsuited to be the vehicle of a tongue so rich in vowels as Waziri. The close connection, in the Arabic character, between the consonantal sounds *w* and *y* and certain of the long vowels and diphthongs is an additional disadvantage. Thus the Dauri word *yīyéd*, eggs, could only be expressed in Arabic characters by repeating the same symbol four times, *yyyyy*, minute diacritical marks (one of which does not exist in Arabic itself) being added to indicate the variation of sound. The superiority of the Roman character as the literary medium of Waziri, or indeed of any dialect of Pashto, is so obvious as to require no further demonstration.

The values of the characters which occur in the following Grammar and Vocabulary are as follow:—

*Vowels.*—A = U in but, cut.

Ā = A in bar, far.

E = E in water, barber.

Ē = AY in day, say.

Ĕ = AI in fair, hair.

Ê = E in met, set.

I = I in bit, sit.

Ī = EE in feet, meet.

O = O in note, rote.

Ö = EU in French *beurre*.

U = U in put.

Ū = U in crude.

Ü = Ü in German *sünde*.

AI = I in rice, mice.

AU = OW in now, cow.

The other double vowels are not true diphthongs: in AO, IA, IO, OI, etc., each vowel is pronounced separately in the ordinary way. The equivalents given in the above table are approximate only, and the true sounds must be learnt, in conversation, from Waziris. There are really two sounds of O, and the illustrations given of the sounds Ê and AI are not quite exact. The sound Ô passes by an easy gradation into Ê, and Û into I.

*Consonants.*—The consonants, except so far as they call for remark and are mentioned below, are the same as in English. C and X are not required. The former when soft is represented by S and when hard by K; the latter is represented by KS. Q is not found, the place of QU being supplied by KW.

CH is pronounced as in English, and is not underlined because it already exists in English as a double letter.

D is a soft dental D which does not occur in English.

DZ is pronounced as spelt, and has been underlined and treated as a single letter for etymological reasons only.

D is the ordinary D of the English language, only harder and more palatal.

GII is a guttural sound, intermediate between G and R, which has no equivalent in English.

KII is pronounced as CH in the Scottish words loch, Auchtermuchty.

N is a nasal pronounced like N in the French bon, ton, but less strongly. It is sometimes scarcely perceptible.

NR is an indescribable nasal.

R is a palatal R which does not exist in English.

SH is pronounced as in English, and is not underlined because it already exists in English as a double letter.

T is a soft dental T not found in English.

TS is pronounced as spelt, and has been underlined and treated as a single letter for etymological reasons only.

T is the English T, but harder and more palatal.

W and Y have the same consonantal sounds as in English and are never used as vowels. In a number of words W is interchangeable with V.

ZH is the sound represented in French by J, as in je, j'ai.

If the reader will take the trouble to master thoroughly the meaning of these symbols, he will be able to pronounce at once, with fair correctness, any word he finds in this book, a result which could not have been attained if the Arabic character had been employed.

There is a variable, and sometimes marked, syllabic emphasis in the Waziri dialect; but no attempt has been made in the vocabulary to indicate the syllables on which this accent falls, partly to avoid complicating the system of notation, and partly because the correct emphasis can most conveniently be acquired in conversation.

The writer regrets that he has not found it possible to deal with the derivation of words; to point out, for example, that *moghsilan*, evening prayer, (Peshawar Pashto, *māz-khutan*) has obviously, in spite of the want of resemblance, come from the Persian *namāz-i-khustan*; to consider whether *marakka*, a tribal council, is a corruption of the Arabic *ma'raka*, field of battle, hence council of war, or other council; or to discuss the identity of *bayir*, a caravan, with *ba'ir*, one of the Arabic words for a camel. Similarly he has been unable to enlarge on certain interesting indications,—such as the common use of the archaic compound preposition *wa . . . ta*,\* the full inflection for gender and number of the

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\* The preposition *wa . . . ta* is unknown in modern Peshawar Pashto, but occurs freely in the *Diwan* of Khushal Khan, Khatak, who died in 1691 A.D., and in the works of Abdur Rahman, his younger contemporary.

past participle in compound tenses, and the comparative fewness of words of foreign origin,\*—which might be held to show that Waziri is a more pure and consistent form of the language, and less distantly removed from the speech of the original Pathans,† than the now standard dialect of Peshawar.‡

The present book was begun in Tochi, but a great part of it has been written at a distance from the frontier. The writer hopes that this fact, added to the difficulty of compiling a first text-book in any new dialect, may be accepted as a sufficient excuse for the inaccuracies which will, no doubt, be discovered by those who may make use of it in their daily dealings with Waziris. The differences of dialect prevailing among the Waziris themselves should be borne in mind in criticising apparent mistakes.

An apology is due to the reader for the bluntness of a few of the expressions introduced into the vocabulary: the explanation is that they, like almost all the phrases which the book contains, were taken from the lips of living Waziris and are characteristic.

The writer is mainly indebted for the materials of this book to Maliks Khair Muhammad, Hathi Khel of Bannu, Gul Husen, Mohmit Khel of Tal, Nabbi Khan, Madda Khel

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\* There are, however, a few remarkable adaptations of Urdu words, such as *bētai*, *piece of meat*, *led*, *horse-dung*, *mantar*, *a charm*, and *wesh*, *poison*.

† It has been suggested that such forms as *ko* from the verb *krel* rather show Waziri to be a worn-down and degenerate dialect. To refute this idea it is sufficient to refer to the language of Scotland, admittedly more primitive than modern English, but nevertheless having some words apocopated which are not apocopated in English, e.g., *sma'* for *small*, *wa'*, for *wall*. Worn-down forms are, moreover, rare in Waziri.

‡ Another point worthy of investigation is the relation of the Waziri, or any other Pashto dialect, to the languages of Europe. The following resemblances, to English may be noticed: *arwēdel*, *to hear*; *ghund*, *round*; *kaṭ*, *small bed or cot*; *kōk*, *cake*; *leke*, *like*; *newai*, *new*; *storaṭ*, *star*; *tandar*, *thunder-bolt*; *wīd*, *woven or wove*; *wula*, *willow*. Compare also the suffix *-sé*, *so*, in *baghasé*, etc. *Mēr* *mother*, is pronounced exactly like the French *mère*, and *kuna* may be compared with the Latin *cunus*. Although Waziri Pashto belongs to the same family as most of the languages of Europe, being an Indo-Iranian dialect, these resemblances are in some cases so close as to suggest the idea of their being accidental. Difference according to fixed rules would have been more noteworthy: possibly a formula might be discoverable by a competent philologist.

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of the Kazha, and to Sai Muhammad, brother of Malik Khan Muhammad, Dawar, of Muhammad Khel. He also desires to express his acknowledgments to Tahsildar Ahmad Din and Naib-Tahsildar Muhammad Hayat Khan of the Tochi.

J. G. LORIMER, C.S.

MIRAM SHAH, TOCHI ;  
*The 1st February 1902.*





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## WAZIRI GRAMMAR.

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A S few persons who have not already a working knowledge of ordinary Pashto are likely to undertake the study of the Waziri dialect, the following sketch of Waziri grammar assumes some acquaintance on the part of the reader with the general principles of Pashto grammar and is designed chiefly to indicate the points of difference between the Peshawar and Waziri dialects. The student is recommended first to run through the grammar and next to study carefully the vocabulary (which was originally written as a phrase book), referring back to the grammar for an explanation of all inflections, etc., which he does not understand. He may then re-peruse the grammar more thoroughly and analyse the Waziri specimens given in the first and second appendices.

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### THE NOUN.

#### Gender.

Waziri nouns are of two genders, masculine and feminine. The names of males are masculine; of females, feminine; and of things, either masculine or feminine. Masculine nouns generally terminate in a consonant or in the diphthong *ai* (corresponding to the Peshawari *ē*), while the great majority of feminine nouns end in *a*, and a considerable number in *ai* (corresponding to the Peshawari *ai*). Other less common terminations of masculine nouns are *a*, *ā*, *aṇ*, *au*, *e*, *ī* and *o*; of feminine nouns, a consonant, *ā*, *aṇ*, *ē*, *i*, *o*, *ō*, and *yē*.

#### Number and Case.

There are two numbers, singular and plural; and two cases, nominative and oblique. The oblique case is that governed by a preposition or used to express the agent when the verb is active and employed in the past tense. The numbers and cases are marked by inflections; but it may be noted that in Waziri there is a strong tendency, especially in

some\* declensions, to abolish the plural and substitute for it the singular used in a collective sense; thus a Waziri says, *Ē mo tīl melkhi khwarelai dai*, *the locusts have*, lit. *the locust has, eaten up my green crops*.

### Masculine Declensions.

(1) **Masculine nouns ending in a consonant.**—In all of these the oblique singular is either the same as the nominative singular or formed from it by adding an *-a*, which appears to be discretionary and merely euphonic: thus, *De plor vrör*, or, *De ploia vrör*, *half-brother*. The cases of the plural are formed in one of three ways: first, by adding to the stem nothing for the nominative plural, and *-ē* for the oblique plural; second, by adding *-on* for the nominative plural, and *-onē* for the oblique plural; third, by adding *-ina* for the nominative plural, and *-inē* or *-ē* for the oblique plural. The first of these varieties of the declension is general, including the names of human beings, animals and things; the second consists chiefly of the names of human beings, but includes a few names of animals; while the third is composed chiefly of names of things with, however, a few names of animals and even of human beings. This first masculine declension may accordingly be divided into a general, an animate and an inanimate class, each class being named according to the kind of noun which preponderates in it. It may be remarked here that in the oblique plural of the inanimate class of this declension the terminations *-inē* and *-ē* appear to be almost interchangeable, but that with certain words one of them is preferred to the other.

The following table illustrates the above remarks:—

	Meaning.	Nominative singular.	Oblique singular.	Nominative plural.	Oblique plural.
I {	<i>Mahsud</i> ,	Mahsīd,	Mahsīd,	Mahsīd,	Mahsīdē.
	<i>animal</i> ,	ḍzanāwar,	ḍzanāwar,	ḍzanāwar,	ḍzanāwarē.
	<i>hand</i> ,	los,	los,	los,	losē.
II {	<i>holy man</i> ,	ākhwund,	ākhwund,	ākhwundon,	ākhwundonē.
	<i>camel</i> ,	yish,	yish,	yishon,	yishonē.
III {	<i>politeness</i> ,	adab,	adab,	adabīna,	adabīnē.
	<i>pilgrimage</i>	āj,	āj,	ājīna,	ājīnē.
	<i>deed</i> ,	amal,	amal,	amalīna,	amalē.
	<i>horse</i> ,	wos,	wos,	wosīna,	†wosīnē.
	<i>father</i> ,	plor,	plor,	plārīna,†	plārīnē.

\* See especially masculine declensions (4) and (6).

† Also wosē.

‡ See remarks on euphonic vowel changes on the next page.

A few words belonging to this declension are irregular and may almost be considered to form two additional classes, the nature of which will be apparent from the following examples :—

Meaning.	Nominative singular.	Oblique singular.	Nominative plural.	Oblique plural.
IV { <i>walnut</i> , <i>shi kari</i> ,	maṭak, shkorzan,	maṭak, shkorzan,	maṭek, shkorzen,	maṭeké. shkorzené.
V { <i>ram</i> , <i>he-goat</i> ,	mazh, wez,	mzhe, wze,	mzhe, wze,	mzhé. wzé.

All varieties of this declension are liable to certain euphonic vowel changes, which do not appear to follow any fixed rule; examples are :—

Meaning	Nominative singular.	Oblique singular.	Nominative plural.
<i>leopard</i> ,	prong,	prong,	prāngon.
<i>wing</i> ,	par,	par,	prina.
<i>thigh</i> ,	vrin,	vrin,	vrānina.
<i>intelligence</i> ,	akal,	akal,	aklina.
<i>snake</i> ,	mangèr,	mangora,	mangarīna.
<i>entrail</i> ,	larmin,	larmin,	larmanina.
<i>rain</i> ,	wör,	wora,	warīna.

*Yishbön*, *camel-man*, makes oblique singular *yishbona*, nominative plural *yishbona*, oblique plural *yishbāné*, and *ghobön*, *cow-herd*, *meshbön*, *buffalo-herd*, and *wazbön*, *goat-herd*, are similarly declined. *Shpün*, *shepherd*, makes *shpona*, *shpona*, *shpāné*.

The difficulty of this declension is further increased by the fact that the same word may, in some cases, be declined in more than one way; thus *los* makes a plural *losina* besides that of *los*, already given, *dzanāwar* makes *dzanāwaron* as well as *dzanāwar*, and *wz*, *wzina* as well as *wze*.

There is no test by which a word belonging to this declension can be assigned to its proper class; the matter is one of usage and must be studied as such.

(2) *Masculine nouns ending in -ai*.—This declension includes both common and abstract nouns: the latter when used in a strictly abstract sense have no plural. There are two varieties of this declension. In the first, the oblique singular and the nominative plural are both formed by substituting *-i* for the *-ai* of the nominative singular, and the oblique plural by substituting *-yē* or by retaining *-ai*. In the second and less common variety the oblique singular is formed in the same way, by substituting *-i* for the *-ai* of the nominative, but the

nominative and oblique of the plural are formed by substituting -ion and -ioné respectively : examples are :—

	Meaning.	Nominative singular.	Oblique singular.	Nominative plural.	Oblique plural.
I	<i>village,</i>	kelai,	keli,	keli,	kelyé.
	<i>bracelet,</i>	ohilai,	chili,	chili,	chilyé.
	<i>wife's brother,</i>	wokhshai,	wokhshī,	wokhshī,	wokhshiyé.
	<i>man,</i>	sarai,	sarī,	sarī,	sarai.
	<i>field,</i>	wéshikai,	wéshkī,	wéshkī,	wéshikai.
II	<i>beauty,</i>	kshelwolai,	kshelwoli,	(wanting),	(wanting).
	<i>fairy,</i>	pèrai,	pèri,	pèrion,	pèrioné.
	<i>palate,</i>	towlai,	towli,	towlion,	towlioné.
	<i>well,</i>	kiyai,	kiyi,	kiyon,	kiyoné.

(for kiyon), (for kiyoné).

No means can be prescribed of distinguishing which masculine nouns in -ai belong to the first, and which to the second class ; nor is it possible to formulate any rule for selecting the inflection proper to any given word from the two inflections of the oblique plural of the first class, -yé and -ai.

The words *Khudai*, *God*, and *pai*, *milk*, are indeclinable and invariable, while *shai*, *thing*, makes *shī*, *shaiyina*, *shaiyé*.

(3) Masculine nouns ending in -a are declined as follows :—

Meaning.	Nominative singular.	Oblique singular.	Nominative plural.	Oblique plural.
<i>dependent,</i>	hamsāya,	hamsāya,	hamsāyagon,	hamsāyagoné.
<i>Hindu converted to</i>	parācha,	parācha,	parāchagon,	parāchagoné.
<i>Muhammadanism,</i>				

The word *mīan*, *holy man*, though ending in a semi-nasal, comes under this declension and forms *mīan*, *mīagon*, *mīagoné*.

(4) Masculine nouns ending in -ā and -au are inflected as in the following examples :—

Meaning.	Nominative singular.	Oblique singular.	Nominative plural.	Oblique plural.
<i>evening,</i>	wégā,	wégā,	wégāina,	wégāiné.
<i>fault,</i>	gunā,	gunā,	gunāina	gunāé or gunāiné.
<i>reaping,</i>	lau,	lau,	lauina,	lauiné or laué.

It will be observed that in this declension also some uncertainty prevails as to the inflection of the oblique plural. Some words have a nominative plural identical with their nominative singular ; thus *mandan* is used both for *furnace* and *furnaces*. The word *bādshā*, *king*, makes its plural *bādshāon*, or *bādshāyon*.

(5) Masculine nouns ending in -e are of two kinds; first, those grammatically singular, and, second, those grammatically plural. Examples of each class are given below:—

Meaning.	Nominative singular.	Oblique singular.	Nominative plural.	Oblique plural.
I { <i>spike,</i>	* <i>nakhache,</i>	<i>nakhache,</i>	† <i>nakhashina,</i>	<i>nakhashiné.</i>
<i>family,</i>	<i>kole,</i>	<i>kole,</i>	<i>kālina,</i>	<i>kāliné or kolé.</i>
<i>deer,</i>	<i>pse,</i>	<i>pse,</i>	<i>psina,</i>	<i>psiné or psé.</i>
<i>marriage,</i>	<i>wode,</i>	<i>wode,</i>	<i>wādina,</i>	<i>wādiné or wadé.</i>
II { <i>curds,</i>	( <i>wanting</i> ),	( <i>wanting</i> ),	<i>moste,</i>	<i>masé.</i>
<i>dough,</i>	( <i>wanting</i> ),	( <i>wanting</i> ),	<i>ère,</i>	<i>éré.</i>

Various euphonic vowel changes will be noted among the above examples. The word *bonfé*, *eyelash*, is invariable except in the oblique plural which is *bonfé*, while *woshe*, *grass*, is plural and invariable. *Sore*, *cold*, has no plural.

(6) Masculine nouns ending in -i are divided into two classes corresponding to III and II of masculine declension (1); some examples follow:—

Meaning.	Nominative singular.	Oblique singular.	Nominative plural.	Oblique plural.
I { <i>smell,</i>	<i>bī,</i>	<i>bī,</i>	<i>biyina,</i>	<i>biyiné or biyé.</i>
<i>disposition,</i>	<i>khī</i>	<i>khī,</i>	<i>khīyina,</i>	<i>khīyé.</i>
II { <i>nomad,</i>	<i>kichī,</i>	<i>kichī,</i>	<i>kichion,</i>	<i>kichioné.</i>
<i>camp,</i>	<i>irdī,</i>	<i>irdī,</i>	<i>irdion,</i>	<i>irdioné.</i>

By a euphonic change *skéi*, *embroidery*, makes its plural *skaina*.

In this declension, as in masculine declension (4), the nominative plural is occasionally the same as the nominative singular, e.g., *kwundi*, *mirage* or *mirages*.

(7) Masculine nouns ending in -o are invariable in the singular, and form the nominative and oblique plurals by the addition of -yon and -yoné respectively. Such are:—

Meaning.	Nominative singular.	Oblique singular.	Nominative plural.	Oblique plural.
<i>Muhamadan</i>	<i>mullo,</i>	<i>mullo,</i>	<i>mulloyon,</i>	<i>mulloyoné.</i>
<i>priest,</i>				
<i>friend,</i>	<i>āshno,</i>	<i>āshno,</i>	<i>āshnoyon,</i>	<i>āshnoyoné.</i>

(8) There are a few masculine nouns in -an not included in the above declensions: some of them which are abstract, as *dramwolan*, *arbitration*, are invariable; while the remainder may probably all be declined like *dellan*, *dwarf-palm*, viz., *dellan*, *dellān*, *dellina*, *delliné*.

\* Also *nakhach*.

† Also *nakhachi*.



**Irregular Masculine Nouns.**—The following masculine nouns which are irregular, or appear so in consequence of marked euphonic changes, should be noted :—

Meaning.	Nominative singular.	Oblique singular.	Nominative plural.	Oblique plural.
<i>place,</i>	<i>dzōi or dzi,</i>	<i>dzoi or dzi,</i>	<i>dzāyīna,</i>	<i>dzāyīna,</i> <i>dzāyīné or</i> <i>dzāyē.</i>
<i>sister's son,</i>	<i>khwaryēi,</i>	<i>khwaryēi,</i>	<i>khoreyīna,</i>	<i>khoreyē.</i>
<i>prayer,</i>	<i>lminz,</i>	<i>lmonza,</i>	<i>lmanzīna,</i>	<i>lmanzé.</i>
<i>mother's</i>	<i>nyoiye,</i>	<i>nyoiye,</i>	<i>niyāyīna,</i>	<i>niyayīné or</i>
<i>brother,</i>				<i>niyāyē.</i>
<i>Pathan,</i>	<i>Pashtin,</i>	<i>Pashtona,</i>	<i>Pashtona,</i>	<i>Pashtūné.</i>
<i>cloth,</i>	<i>shūi,</i>	<i>shōi,</i>	<i>shōina,</i>	<i>shūinē.</i>
<i>river,</i>	<i>toi, tōi or téi,</i>	<i>toi or téi,</i>	<i>tēyīna or</i> <i>toina.</i>	<i>tēyīné or</i> <i>tēyē.</i>
<i>brother,</i>	<i>vrör,</i>	<i>vrör,</i>	<i>vrīrīna,</i>	<i>vrīrīné.</i>
<i>guest,</i>	<i>wulma,</i>	<i>wulma,</i>	<i>wulmone,</i>	<i>wulmané.</i>
<i>son,</i>	<i>zyai,</i>	<i>zéi, zéc or</i> <i>zoi.</i>	<i>zāmen,</i>	<i>zāmoné.</i>

### Feminine Declensions.

(1) Feminine nouns ending in -a or -ā substitute -ē for the -a or -ā of the nominative in all the other cases, *e.g.* :—

Meaning.	Nominative singular.	Oblique singular.	Nominative plural.	Oblique plural.
<i>mouth,</i>	<i>khwula,</i>	<i>khwulē,</i>	<i>khwulē,</i>	<i>khwulē.</i>
<i>she-goat,</i>	<i>wza,</i>	<i>wzé,</i>	<i>wzé,</i>	<i>wzé.</i>
<i>theft,</i>	<i>ghlā,</i>	<i>ghlē,</i>	<i>ghlē,</i>	<i>ghlē.</i>

Similarly a few feminine nouns which end in -an as *water-channel*, *wélan*, *wélé*, *wélé*, *wélé*.

(2) Feminine nouns ending in -ai are invariable; examples are :—

Meaning.	Nominative singular.	Oblique singular.	Nominative plural.	Oblique plural.
<i>woollen-jacket,</i>	<i>sharai,</i>	<i>sharai,</i>	<i>sharai,</i>	<i>sharai.</i>
<i>gold coin,</i>	<i>ashrafai,</i>	<i>ashrafai,</i>	<i>ashrafai,</i>	<i>ashrafai.</i>

(3) Feminine nouns ending in a consonant in the nominative singular form all the other cases by addition of -ē. Thus :—

Meaning.	Nominative singular.	Oblique singular.	Nominative plural.	Oblique plural.
<i>hand-mill,</i>	<i>méchan,</i>	<i>méchané,</i>	<i>méchané,</i>	<i>méchané.</i>
<i>needle,</i>	<i>sten,</i>	<i>stené,</i>	<i>stené,</i>	<i>stené.</i>
<i>flint,</i>	<i>bakar,</i>	<i>bakaré,</i>	<i>bakaré,</i>	<i>bakaré.</i>

(4) Feminine nouns ending in -é or -ö in the nominative singular are invariable, *e.g.*,—

Meaning.	Nominative singular.	Oblique singular.	Nominative plural.	Oblique plural.
<i>oath</i> ,	lé or lö,	lé or lö,	lé or lö,	lé, or lö.

The word ébö or yébö, *water*, is grammatically plural, and the oblique case is ébé or yébé.

(5) Feminine nouns ending in -ī in the nominative singular form all the other cases by substituting -ai for -i. Many of them are abstract and have no plural. Thus:—

Meaning.	Nominative singular.	Oblique singular.	Nominative plural.	Oblique plural.
<i>medicine</i> ,	dorī,	dorai,	dorai,	dorai.
<i>puree</i> ,	mionī,	mionai,	mionai,	mionai.
<i>want</i> ,	khworī,	khworai,	(wanting),	(wanting).

(6) Feminine nouns ending in -o in the nominative singular are invariable. A number of them are abstract and have no plural.

Meaning.	Nominative singular.	Oblique singular.	Nominative plural.	Oblique plural.
<i>shame</i> ,	hayo,	hayo,	(wanting),	(wanting).
<i>cloth</i> ,	khāmto,	khāmto,	khāmto,	khāmto.
<i>plain</i> ,	sāro,	sāro,	sāro,	sāro.

(7) Feminine nouns ending in -yé are the same in all the cases.

Meaning.	Nominative singular.	Oblique singular.	Nominative plural.	Oblique plural.
<i>ring</i> ,	gutyé,	gutyé,	gutyé,	gutyé.
<i>bride</i> ,	nowyé,	nowyé,	nowyé,	nowyé.

**Irregular Feminine Nouns.**—The following feminine nouns are altogether irregular:—

Meaning.	Nominative singular.	Oblique singular.	Nominative plural.	Oblique plural.
<i>sister</i> ,	khör,	khör,	khwāndyé,	khwāndyé.
<i>daughter</i> ,	lir,	lir,	lirā,	liré.
<i>mother</i> ,	mör,	mör,	māndyé,	māndyé.
<i>grand-mother</i> ,	nio,	nio,	niogoné,	niogoné.
<i>daughter-in-law</i> ,	nzhür,	nzhür,	nzhāndyé,	nzhāndyé.
<i>aunt</i> ,	trür,	trür,	trāndyé,	trāndyé.

### Vocative Case.

Most nouns have a vocative case, which in the singular of masculine nouns is usually formed by adding -a and making such further euphonic changes of vowels as may be required:—

é ploa!	oh father!	from plor.
é saraiya!	oh man!	from sarai.
é zhenia!	oh young man!	from zhenai.

The difference of termination in the 2nd and 3rd examples appears to be due to the different incidence of the syllabic accent. In the plural of masculine nouns and in both numbers of feminine nouns the vocative appears to be identical with the oblique, e.g. é malikoné! *oh maliks!*, é tarbré! *oh cousins!* é shezé, *oh woman (or women)!*

### Numeral Case.

Many Waziri nouns possess what may be called a numeral case. It is used after a numeral adjective and is formed by adding the termination -a, and making any vowel changes which euphony may require. Examples:—

Dwa sika (or sikina) mi waheli di, *I struck two blows (from sîk).*

Tsü ghindiya (or ghündi) ghalla di shewyé do? *How many sacks of grain have you obtained? (from ghündai).*

Owa dzéya halolawel, *to cut the throat of in seven places (from dzüi).*

### Special use of the Plural.

Names of solid substances and liquids are generally treated as grammatical plurals, e.g., de mesé gélai, *a bullet of lead*; de bangoré kiza, *a vessel of copper*; reté sâré ébü, *terribly cold water*; pai she di, *the milk is good*.

### Gender in relation to Size.

Connected words of different genders are frequently used to designate similar objects of different size. Where this is the case the masculine form denotes an object of large or considerable size, the ordinary feminine one of small size, and the intensive feminine a very small object. Thus kél (*masc.*) means a fortified house or group of houses, kéta (*fem.*) a single room of a house, or a house consisting of a single room. Marghe (*masc.*) means a largish bird, margha (*fem.*) a smaller bird, and marghai (*intens. fem.*) a still smaller bird.

### Masculine and Feminine Forms of the same word.

A masculine noun ending in a consonant may sometimes be converted into the corresponding feminine by the addition of an -a as in dzét, *young he-buffalo*, dzéta, *young she-buffalo*. When the masculine ends in -ai

the feminine may often be formed by substituting -a or -yē for the -ai; thus jīngai, *young he-camel*, jīnga, *young she-camel*; laugeraī, *man reaper*, laugeryē, *woman reaper*: or occasionally by adding -yē to the masculine as, shoipērai, *male fairy*, shoipēraiye, *female fairy*.

### Significant Terminations.

The termination -kai or -gai generally has the force of a diminutive as in kelakai, *small village* (from kelai, *village*); tebergai, *small axe* (from teber, *axe*); and tīṭakai, *little man of short stature* (from tīt, *of low stature*). In ghotskai, *a bullock*, the termination seems to have now no more diminutive force than the -ock in the English word; and the -gai of shahzodgai, *princess* (from shahzoda, *prince*), has perhaps a feminine, rather than a diminutive, meaning. In khēlagai, *blockhead*, the termination probably expresses contempt rather than small size. The termination -īrai also has a diminutive sense, e.g., chīrg, *cock*, chārgīrai, *chicken*; kok, *scone*, kokīrai, *small scone*.

The terminations -tia or -tiā and -tōb mark abstract nouns denoting conditions or qualities as bēdortia, *wakefulness*, narintōb, *courage*.

The termination -sht denotes either a verbal noun, as aryēsht, *wrangling*, a state or condition, as tsarbsht, *high spirit*, lit. *being fat*, or an abstract entity as molimesht, *knowledge*. The termination -in denotes a verbal noun only, as tarīn, *arrangement*, lit. *tying*, and prēkrīn, *separation*, lit. *cutting*, also lanḡin, *making short*. Other verbal terminations are -ana, -anna and -enna as in tsorana, *stalking*, from tsorel, *to stalk*, pashtanna, *asking*, from pushtel, *to ask*, and sotenna, *keeping*, from sotel, *to keep*.

The termination -wolai corresponds to the English termination -ness, e.g., kazhwolai, *crookedness*. The termination -wolan, which has also an abstract meaning, is perhaps a mere variant of the same termination, e.g., drēamwolan, *arbitration*.

## THE ADJECTIVE.

### Adjectives of Quality.

The adjective of quality agrees with the substantive it qualifies in gender, number and case, and has consequently eight forms, which are distinguished by inflections.

(1) The majority of Waziri adjectives end in a consonant, and are declined like jawat, *evident*, below:—

	MASCULINE.		FEMININE.	
	<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
<i>Nominative</i>	• jawat,	jawat,	jawata,	jawaté.
<i>Oblique</i>	• jawat,	jawaté,	jawaté,	jawaté.

In some cases an -a may be added in the Oblique Singular Masculine and is added in the Nominative Plural Masculine, as in yim, *raw* :—

yim,	yima,	yima,	yimé.
yim or yīma,	yimé,	yimé,	yimé.

In a number of consonantal adjectives the final consonant is doubled before addition of a vocalic inflection; this is especially the case with monosyllabic adjectives. Thus *ḡak*, *full*, *cheḡ*, *high*, *ḡhwuṭ*, *fat*, and *chikhṛan*, *bleared*, make the feminine singulars, *ḡakka*, *cheḡga*, *ḡhwuṭṭa* and *chikhṛenna*, respectively. As in the last example, the doubling of the consonant is sometimes accompanied, in other than monosyllabic words, by a modification of the vowel which precedes it.

(2) The next commonest adjectival termination is -ai, of which *ḡwushai*, *separate*, and *āstewai*, *single*, below may be taken as examples :—

ḡwushai,	ḡwushī,	ḡwushyḡ,	ḡwushyḡ.
ḡwushī,	ḡwushyḡ,	ḡwushyḡ,	ḡwushyḡ.
āstewai,	āstewī,	āstewyḡ,	āstewyḡ.
āstewī,	āstewyḡ,	āstewyḡ,	āstewyḡ.

In some cases, however, while the masculine is regular, the feminine ends in -ai and is invariable, e.g., *léwanai*, *mad* :—

léwanai,	léwanī,	léwanai,	léwanai.
léwanī,	léwanyḡ or	léwanai,	léwanai.
	léwanai,		

*Geṛlai*, *round*, *kaṛai* or *kakaṛai*, *lire-long*, *kortanai*, *down-country*, *khādanai*, *bad*, *mèranai*, *good*, *narai*, *thin*, *portanai*, *up-country*, *pradaī*, *belonging to another*, *shai*, *right*, *tartaṛai*, *stammering*, *wartai*, *roasted*, *zèrakai*, *yellowish*, and *ḡhwandai*, *living*, belong to this exceptional class, but *wartai* has also a feminine singular *warta*.

In a few instances the feminine may be obtained by adding -yḡ to the masculine form: such is *mèranai*, *related through one's mother*, which makes the feminine *mèranaiyḡ* or *mèranai*.

All participles of verbs ending in -ai are treated as adjectives and belong to the first, or regular, class, e.g.—

*Sarkḡhēyīnai*, *head-sharing*; *sarkḡhēyīnyḡ* *choṛe*, *razor*.

*ḡhwushtai* (*masc.*) *wanted*; *ḡhwushtyḡ* (*fem.*)

(3) Adjectives in -a, of which there are a considerable number, are generally declined as follows like *tèra*, *sharp* :—

tèra,	tèra,	tèra,	tèré.
tèra,	tèré,	tèré,	tèré.

Sometimes, however, they are treated as invariable, e.g., *pañṛa*, *irrigated*, *de pañṛa ḡhānamé paṭai*, *a field of irrigated wheat*.

(4) She, *good*, may be taken as an example of the declension of adjectives in -e: it is declined thus:—

she,	she,	sha,	shé.
she,	shé,	shé,	shé.

Sodo, *simple*, and tyäre, *dark*, are perhaps the only other adjectives of this class.

(5) Adjectives in -ë are either invariable like wîshé, *quiescent*, and wulé, *melted*, or are declined like the adjectives, pé, *understanding*, shwé, *slipper*, and té, *spilt*, of uncertain form, examples of the use of which will be found in the Vocabulary.

(6) Adjectives in -i mostly follow the declension of wukî, *uncultivated*, below:—

wukî,	wukî,	wukî,	wukî.
wukî,	wuké,	wukî,	wuké.

Most of these adjectives are of foreign derivation. The adjective warböi, (*land*) *situated near the village*, makes its feminine warboya, and sahi, *correct*, makes sahiya.

(7) Adjectives in -o are rare and appear to be invariable.

The adjective péjau, *wiped*, has for feminine péjawa, péjawé.

It may be noted here that considerable uncertainty and variety of usage prevail in the declension of the Waziri adjective, and that it is rarely used in the oblique case of the plural of either gender.

### Irregular Adjectives of Quality.

The following adjectives of quality are irregular:—

<i>rough</i> ,	dîzh,	dzhe,	dezha,	dezhé.
	dzhe,	dzhé,	dezhé,	dezhé.
<i>heavy</i> ,	drînd,	drona,	drana,	drané.
	drona,	drané,	drané,	drané.
<i>deaf</i> ,	kîñt,	konṛa,	kāñṛa,	kāñṛé.
	konṛa,	kāñṛé,	kāñṛé,	kāñṛé.
<i>sweet</i> ,	khōzh,	khwozha,	khwazha,	khwazhé.
	khōzh,	khwāzhé,	khwazhé,	khwazhé.
<i>hurt</i> ,	khwuzh,	khwuzh,	khwuzh,	khwuzh.
	khwuzh,	khwuzh,	khwuzh,	khwuzh.
<i>wet</i> ,	limd,	lomda,	laumda,	laumdé.
	limd,	laumdé,	laumdé,	laumdé.
<i>satiated</i> ,	mūr,	moṛa,	mapa,	maré.
	moṛa,	māré,	maré,	māré.
<i>maturing</i> ,	pékli,	pokha,	pakha,	pakhé.
	pokha,	pākhé,	pakhé,	pakhé.
<i>soft</i> ,	pést,	posta,	paṛta,	pasté.
	posta,	pāsté,	pasté,	pasté.

<i>bright,</i>	rīñf,	ronṛa,	ranṛa,	ranṛé.
	ronṛa,	ranṛé,	ranṛé,	ranṛé.
<i>blind,</i>	ṛind,	ṛonda,	ṛanda,	ṛandé.
	ṛonda,	ṛandé,	ṛandé,	ṛandé.
<i>red,</i>	sīr,	sre,	sra,	sré.
	sre,	sré,	sré,	sré.
<i>cold,</i>	soṛ,	soṛa,	sāṛa,	sāṛé.
	soṛa,	sāṛé,	sāṛé,	sāṛé.
<i>uncultivated,</i>	shél,	shola,	shāla,	shālé.
	shola,	shālé,	shālé,	shālé.
<i>green,</i>	shīn,	shne,	shna,	shné.
	shne,	shné,	shné,	shné.
<i>backward,</i>	stīn,	stona,	stāna,	stāné.
	stīn or stona,	stāné,	stāné,	stāné.
<i>mounted,</i>	swör,	swora,	swāra,	swāré.
	swora,	swāré,	swāré,	swāré.
<i>bitter,</i>	trikh,	terkha,	terkha,	terkhé.
	terkha,	terkhé,	terkhé,	terkhé.
<i>sour,</i>	triv,	terwa,	terwa,	terwé.
	terwa,	terwé,	terwé,	terwé.
<i>fat,</i>	ṭsörb,	ṭsorba,	ṭsarba,	ṭsarbé.
	ṭsorba,	ṭsarbé,	ṭsarbé,	ṭsarbé.
<i>long,</i>	wizhd,	wuzhda,	wuzhda,	wuzhdé.
	wuzhda,	wuzhdé,	wuzhde,	wuzhdé.
<i>small,</i>	wör,	wora,	wara,	waré.
	wora,	waré,	waré,	waré.
<i>worn-out,</i>	wröst,	wrosta,	wrāsta,	wrāsté.
	wrosta,	wrāsté,	wrāsté,	wrāsté.
<i>green,</i>	zarghīn,	zarghuna,	zarghuna,	zarghuné.
	zarghīn,	zarghuné,	zarghuné,	zarghuné.
<i>old,</i>	zoṛ,	zoṛa,	zara,	zaré.
	zoṛa,	zaré,	zara,	zaré.

### Comparison.

Adjectives of quality have no special forms, as in English, to denote the comparative and superlative degrees; positive, comparative and superlative are all of one form, but the two latter degrees are marked by the insertion of words meaning, respectively, "than" and "than all." Thus she, *good*, makes pa . . . na she, *better than*, lit., "*good than . . .*" and pa ghunḍ na she, *best*, lit., "*good than all.*"

### Numeral, Quantitative and Distributive Adjectives.

The principal adjectives of this class are the numerals, cardinal and ordinal.

The cardinal numerals are :—

- |  |  |
|--|--|
| 1. yo ( <i>masc.</i> ), yawa ( <i>fem.</i> ) | 24. tsalèrwisht.                         |
| 2. dwa ( <i>masc.</i> ), dwé ( <i>fem.</i> ) | 25. pinzawisht.                          |
| 3. dré.                                      | 26. shpazhwisht.                         |
| 4. tsalör, tsalwör, or tsalwèr.              | 27. owawisht.                            |
| 5. pînze.                                    | 28. wotawisht.                           |
| 6. shpézh.                                   | 29. nawisht or yo kam dèrsh.             |
| 7. owa.                                      | 30. dèrsh.                               |
| 8. wota or otap.                             | 31. yo dèrsh or yo bondi dèrsh.          |
| 9. na or tēr pa wota.                        | 32. dwadèrsh or dwa bondi dèrsh.         |
| 10. las.                                     | 33. drédèrsh or dré bondi dèrsh,<br>etc. |
| 11. ywélas or ywolās.                        | 40. tsalwésh, etc.                       |
| 12. dwélas or dwolās.                        | 50. pendzōs, etc.                        |
| 13. dyārlās.                                 | 60. shpéta, etc.                         |
| 14. tswèrlās.                                | 70. aviā or shpétalās, etc.              |
| 15. pīnzalās.                                | 80. ātiā, etc.                           |
| 16. shporās.                                 | 90. ātiālas.                             |
| 17. owalās.                                  | 91. yo bondi ātiālas.                    |
| 18. wotalās.                                 | 92. dwa bondi ātiālas, etc.              |
| 19. nīnās.                                   | 100. sel.                                |
| 20. shel.                                    | 200. dwa sawa.                           |
| 21. yowisht.                                 | 300. dré sawa, etc.                      |
| 22. dwéwisht.                                | 1000. zer.                               |
| 23. derwisht.                                |  |

Shel, *score*, is used in computing most largish numbers, thus:—

137, dré kam owa shela (lit. *three less than seven score*).

146, shpézh bondi owa shela (lit. *six over seven score*).

The word lāk is used to express a large number but does not mean 100,000 or any other exact number.

Yo, *one*, and dwa, *two*, are declined as follows:—

	SINGULAR.		PLURAL.	
	Masc.	Fem.	Masc.	Fem.
Nom.	yo,	yawa,	wanting.	
Obl.	yawa,	yawé,		
Nom. }	wanting	{	dwa	dwé.
Obl. }			dwé	dwé.

<sup>1</sup>Shel, *twenty*, may be treated as a masculine noun with plural in -ina and sel, a *hundred*, and zer, *thousand*, as masculine nouns with plurals



in -gīna. *Sel* has also a plural, *sawa*, *sawé*. The other cardinals are indeclinable.

The ordinals are derived from the cardinals by adding the suffix -am for the masculine and -ama for the feminine, after elision of the final vowel if the cardinal ends in a vowel. Thus, *pīnze*, *five*, makes *pīnzam*, *pīnzama*, *fifth*; and *shpézh*, *six*, makes *shpézhām*, *shpézhāma*, *sixth*. *Yo*, *one*, is irregular, its ordinal being *awwal*, *awwala*, *first*; so is *dré*, *three*, which makes *dréam(-a)*, *third*; also *na*, of which the ordinal is *nem*, *nemma*, *ninth*. *Dwa*, *two*, has for ordinal *dwayam*, *dwéyam* and *dwawam*. The ordinals are used and declined in all respects like adjectives of quality.

The principal remaining adjectives of number and quantity are *hétš* *any*, *hétš ... na*, *not any*, *džené*, *several*, *some*, or *a few*, *ležh* or *ležhkī*, *little in quantity*, *few*, *tse*, *some*, which are indeclinable; *dār*, *many*, *nīm*, *half*, *hama*, *every*, and *har*, *each* or *every*, which are declined like regular adjectives of quality; and *dwa-sara*, *both*, of which the component parts are separately but regularly declined.

### Demonstrative Adjectives.

The principal adjectives of this class are *dai*, *dā* or *dagha*, *this*, *ā*, *agha* or *hagha*, *that*, and *kīm*, *such*. They are also pronouns and their declension will be found under the Pronoun. When used as demonstrative adjectives they agree in gender, number and case with the noun they point out.

## THE PRONOUN.

### Personal Pronouns.

The personal pronouns are as follow:—

#### FIRST PERSON.

	<i>Singular.</i>	<i>Plural.</i>
<i>Nom.</i>	<i>ze</i> ,	<i>mīzh</i> .
<i>Obl.</i>	<i>mo</i> or <i>mi</i> ,	<i>mīzh</i> .

#### SECOND PERSON.

	<i>Singular.</i>	<i>Plural.</i>
<i>Nom.</i>	<i>te</i> ,	<i>tus</i> or <i>tosé</i> .
<i>Obl.</i>	<i>to</i> or <i>di</i> ,	<i>tus</i> or <i>tosé</i> .

## THIRD PERSON.

	MASCULINE.		FEMININE.	
	<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
<i>Nom.</i>	agha	agha	agha	aghé.
<i>Obl.</i>	agha,	aghé,	aghé,	aghé,
	yagh, égh,	yaghé, éghé	yaghé, éghé,	yaghé, éghé,
	é or yé,	é or yé,	é or yé,	é or yé.

The use of the various forms of the oblique, where more than one exist, can be best explained by means of a few examples. The forms *mo*, to and *agha*, *aghé* etc. are employed (1) to express the agent as, *Mo yo zerk wuwisht, I shot a chikore*, (2) with prepositions generally as, *Mo na gwushai shan, he separated from me*, (3) to denote the possessive by combination with the preposition *de* or *é*, *of*, as, *De mo plor, my father*, *É to sheza, your wife*.\* The forms *mi*, *di* and *é* or *yé* are used (1) to denote the agent as, *Zerk mi wuwisht, I shot a chikore*, (2) to mark the possessive as, *Plor mi mer shan, my father died*, (3) to indicate interest in or connection with, as, *Khwassha mi do, it is pleasing to me, so far as I am concerned*. The object of the action may be expressed by either form as, *Mo waiyi, he beats me*; *Di ghworī būli di, he wants you, he is calling for you*.

There are also three invariable pronominal forms, *ro* for the 1st person, *dēr* for the 2nd, and *wār* for the 3rd, which may be combined with adjectives to express interest or connection as, *Losī roheg shan, he immediately rose to meet me, or in my presence, or out of respect for me*, or may be used with prepositions in their ordinary senses as, *Dāsē wēta wu-wyaiya, tell him (or them) so*; *Dushman robondi roghai, an enemy can en upon me (or us)*. They may also be used instead of the personal pronouns proper in combination with the prepositions *bondi*, *londi*, *pasé*, *pēri*, *sara*, *ta*, *zené* and *zokha*, e.g., *Wēta wyaiya, tell him*.

*Agha* (which has also the aspirated form *hagha* and in the nominative singular masculine an abbreviated form *ā*) is the usual pronoun of the 3rd person: it is also used as a demonstrative adjective meaning *that* or *he*. The terminations of *agha*, used as a demonstrative adjective are sometimes curtailed as, *W'agh safī ta wyaiya, tell that man*.

*Dagha*, declined as below, is also used as the pronoun of the 3rd person: used as a demonstrative adjective it means *this*:—

	MASCULINE.		FEMININE.	
	<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
<i>Nom.</i>	dagha, dagh, dā,	dagha, dagh,	dagha, dō or dā.	daghé, dā or dé.
	dai or de.	or dā.		
<i>Obl.</i>	dagha, dagh, dā,	dagha, daghé	daghé or dé.	daghé or dé.
	dai, de or dé.	or dé.		

\* The possessive case of the 1st personal pronoun, plural, is however in some Waziri dialects not "de mīzh" but "damīzh" or "émīzh", and this form has the inflections of an adjective, e.g., *damīzh mūr, our mother*.

When dagha is used in a pronominal sense the contracted forms are preferred; the full form is the one principally used as a demonstrative adjective meaning *this*.

When agha and dagha occur in the same passage, agha means *the former* or *the one further from me*, dagha, *the latter* or *the one nearer me*.

In strictness, agha and dagha should perhaps be considered to be in all cases either demonstrative adjectives or demonstrative pronouns. If this view be taken there is no personal pronoun of the 3rd person at all in Waziri, except the oblique form ē or yē, the place of the nominative of the 3rd person being supplied by the termination of the verb.

### Reflexive Pronouns.

The place of the reflexive pronoun, where it is the subject of the sentence, is taken by the adverbial phrase pa khpula, lit. *on his own (account)*; in the objective the reflexive pronoun is expressed by dzon as, pa khpula dzon yē mer kan, *he himself killed himself*, i.e., *he committed suicide*.

### Demonstrative Pronouns.

These are agha and dagha, already dealt with under the Personal Pronouns.

### Interrogative Pronouns.

These are tsök ? *who* ? kīm ? *which* ? \* and tse ? *what* ? The two former are singular and are declined as follows :—

<i>Nom.</i>	<u>tsök</u> ?	} <i>Masc. and fem.</i>
<i>Obl.</i>	<u>chū</u> ?	
	<i>Masc.</i>	<i>Fem.</i>
<i>Nom.</i>	<u>kīm</u> ?	<u>kīma</u> ?
<i>Obl.</i>	<u>kīm</u> ?	<u>kīmē</u> ?

Tse is indeclinable but generally plural. Kīm is used, but rarely, in the plural, with the inflections of an ordinary adjective : tsök has no plural.

"*Whether of two?*" "*which of two or more?*" are expressed by the compound kīm yo ? literally, "*which one?*"

### Relative Pronouns.

There are really no relative pronouns in Waziri, but the interrogative pronouns tsök and kīm followed by the demonstrative pronoun agha are used as substitutes, e.g.:—

Tsök (or che tsök) dāsē zhaghézhī, agha darwéghzan dai, *he who says so is a liar*, lit. *who says so ? he is a liar*.

---

\* Kīm is properly an adjective. It cannot stand alone except when used as an Indefinite Pronoun.

*Kim (or che kim) sarai dāsē kor ko, ā badmāsh byēli, a man who behaves so is called a ruffian, lit. which man does such a thing? he is called a ruffian.*

The nondescript particle *che* is also used as a relative pronoun, *e.g.*, *Agha sarai che lor, the man who went. Agha bandi che mo wunīwan, the prisoner whom I arrested. Che* is also used, instead of the demonstrative *agha*, in combination with the interrogative pronoun to form a relative, *e.g.*, *Kim yo shai che ze dēta wushāyan, the thing which I show you, lit. which one thing that I show you.*

### Indefinite Pronouns.

These are *yo*, *either, one*; *bel*, *another, the other*; *ghund*, *all*; *tsök* or *hētsök*, *anybody*; *har yo*, *har tsök*, *each, every*; *kim*, *any*; *tse*, *something, somewhat*; *har tse*, *everything*; *bel tsök*, *someone else*; for examples of the use of these words the reader is referred to the Vocabulary. In those of the foregoing which are compounds the component parts are separately declined; *tse* is indeclinable and plural: *yo* and *tsök* are declined like the numeral adjective and interrogative pronoun, respectively, having the same forms; *bel* and *har* are each declined as a singular, and *ghund* as a plural adjective.

## THE VERB.

### Classification of Verbs.

The Waziri verbs may be divided into four classes (1) Auxiliary. (2) Simple. (3) Compound. (4) Substantive.

### Moods and Tenses.

The following moods and tenses, except those marked with asterisks, are possessed by all Waziri verbs which are not defective:—

MOODS.	TENSES.
Infinitive.	
Participle.	
Do.	* Present.
Indicative.	Past.
Do.	Present.
Do.	Future.
Do.	Past Imperfect.
Do.	Past Indefinite.
Do.	Past Perfect.
Do.	Past Pluperfect.

MOODS.	TENSES.
Imperative.	_____
Subjunctive.	_____
Conditional.	* Present.
Do.	* Past.
Potential.	Present.
Do.	Past.

The moods opposite which no tense is shown have only one tense, which is used with reference to all times. The present participle, where it exists, is rather a noun derived from the same root as the verb, than a mood of the verb. The conditional is of rare occurrence, and will be dealt with separately, as will also the potential, which is somewhat erratic in its formation. The remaining moods and tenses are in common use.

### Auxiliary Verbs.

These are the equivalents of *to be* and *to become*, and they are used independently in these senses, besides being employed as auxiliaries to form tenses and voices of other verbs. The first has only the present, future and past indefinite of the indicative; the subjunctive; and the conditional; the other parts, including the infinitive, are wanting. The second is less defective.

The verb *to be* is conjugated as follows:—

#### INDICATIVE: PRESENT.

Singular.		Plural.	
(1) yaṇ,	(I) am.	yī,	(we) are.
(2) yé,	(thou) art.	yéstai,	(you) are.
(3) dāi,	(he) is.	dī,	(they) are.
do,	(she) is.		

There is also an exceptional form, *wī*, of the 3rd person (singular and plural) of this tense which has the force of (1) *is*, or *are*, *habitually*, e.g., *hamésh dāsé wī*, *such is always the case*, (2) *may be*, e.g., *ke chéré dāsé wī*, *should it ever be so*.

#### INDICATIVE: PAST INDEFINITE.

Singular.		Plural.	
(1) wāṇ,	(I) was.	wī,	(we) were.
(2) wé,	(thou) wert.	wéstai,	(you) were.
(3) wān,	(he) was.	wī,	(they) were (masc.).
wā,	(she) was.	wé,	(they) were (fem.).

The indicative future is formed from the past imperfect with the help of the particle *wa*: thus, *Sabo wa ze worata wan*, *I shall be there to-morrow*. The subjunctive is identical in form with the indicative present. The conditional is *wai* for all persons; as, *Ke chère mizh khappa wai*, *if ever we were to be vexed*.

The verb *to become* is conjugated as below:—

## INFINITIVE.

*Shwel*, *to become*.

## PARTICIPLE: PAST.

Singular.		Plural.	
Masc.	shewai	shewi	} <i>become</i> .
Fem.	shewyó	shewyó	

## INDICATIVE: PRESENT.

Singular.		Plural.	
(1) shan,	(I) <i>become</i> .	shi,	(we) <i>become</i> .
(2) shé,	(thou) <i>becomest</i> .	shai,	(you) <i>become</i> .
(3) shi,	(he, she) <i>becomes</i> .	shi,	(they) <i>become</i> .

## INDICATIVE: FUTURE.

Singular.		Plural.	
(1) wa shan,	(I) <i>shall become</i> .	wa shi,	(we) <i>shall become</i> .
(2) wa shé,	(thou) <i>will become</i> .	wa shai,	(you) <i>will become</i> .
(3) wa shi,	(he, she) <i>will become</i> .	wa shi	(they) <i>will become</i> .

## INDICATIVE: PAST IMPERFECT.

Singular.		Plural.	
(1) shwan or shwelan	(I) <i>was becoming</i> .	shwi or shweli,	(we) <i>were becoming</i> .
(2) shwé or shwelé	(thou) <i>wast becoming</i> .	shwai or shwelai,	(you) <i>were becoming</i> .
(3) shwan or shan (masc.) shwa (fem.)	} (he, she) <i>was becoming</i> .	shwel (masc.) shwé or shwelé (fem.)	} (they) <i>were becoming</i> .

## INDICATIVE: PAST INDEFINITE.

Same in form as the past imperfect; or the participle *wu* may be prefixed as *wushwa*, *she became*.

## INDICATIVE: PAST PERFECT.\*

This tense is compounded of the past participle of the verb itself, *to become*, with the present indicative, of the verb *to be*.

(1) { shewnai (masc.) shewyé (fem.) }	yan, (I) have become.	{ shewi (masc.) shewyé (fem.) }	yī, (we) have become.
(2) { shewnai (masc.) shewyé (fem.) }	yé, (thou) hast become.	{ shewi (masc.) shewyé (fem.) }	yéstai, (you) have become.
(3) { shewnai (masc.) shewyé (fem.) }	dai, { (he, she) do, { has become.	{ shewi (masc.) shewyé (fem.) }	di, (they) have become.

## INDICATIVE: PAST PLUPERFECT.

This tense is compounded of the past participle of the verb itself *to become*, with the past indefinite indicative, of the verb *to be*.

- (1) { shewnai (masc.)  
shewyé (fem.) } wan, (I) had become. etc., etc.

## IMPERATIVE.

- (2) sha, become thou. | (2) shai, become ye.  
(3) wu dā shī, let him or her become. | (3) wu dā shī, let them become.

## SUBJUNCTIVE.

Same as present indicative with wu prefixed.

- (1) wushan, (I) may become, etc., etc.

There is also another auxiliary verb, *to become*, existing only in the Present Indicative and the Imperative, which are as follows:—

## INDICATIVE—

## PRESENT.

Singular.	Plural.
(1) kézhap	kézhī.
(2) kézhé	kézhai.
(3) kezhi	kézhī.

## IMPERATIVE—

Singular.	Plural.
(2) kézha	kézhni.

The two verbs, *to become*, bear frequently in the 3rd persons singular and plural of their present tenses the meaning of *usually does*, *generally happens*, e.g., hara vrez wélé dāsē shī? *why does it happen so every day?* Hamésh khato kézhī, *he is perpetually making mistakes.*

\* The Past Perfect Indicative of this and all other Waziri verbs is frequently used, as in French, instead of the Past Indefinite Indicative, cf. Parin wa khupulé kété is khatalai. yan, Hier je suis monté à ma chambre, Yesterday I went upstairs to my room.

## Simple Verbs.

The simple verbs are either verbs proper, as *parédel*, *to run*, *gandel*, *to sew*, or verbal roots compounded with a preposition, as *kshémandel*, (*kshé-mandel*), *to massage*, *prékrel*, (*pré-krel*)\* *to cut*.

The simple verbs are divided into intransitive and transitive.

## Simple Intransitive Verbs.

The termination of the simple intransitive verbs is *-édel*, and these verbs are conjugated as *darédel* below:—

## INFINITIVE.

*darédel*, *to stand*.

## PARTICIPLE: PAST.

<i>Singular.</i>		<i>Plural.</i>
† <i>darédai</i> or <i>darédelai</i> ( <i>masc.</i> ),	} <i>stood.</i>	<i>darédi</i> or <i>darédeli</i> ( <i>masc.</i> ),
<i>darédelyé</i> ( <i>fem.</i> ),		<i>darédelyé</i> ( <i>fem.</i> ),

## INDICATIVE: PRESENT.

<i>Singular.</i>		<i>Plural.</i>
(1) <i>daran</i> or <i>darézhān</i> , ( <i>I</i> ) <i>stand</i> .		<i>dari</i> or <i>darézhī</i> , ( <i>we</i> ) <i>stand</i> .
(2) <i>daré</i> or <i>darézhé</i> , ( <i>thou</i> ) <i>standest</i> .		<i>darai</i> or <i>darézhai</i> , ( <i>you</i> ) <i>stand</i> .
(3) <i>dari</i> or <i>darézhī</i> , ( <i>he, she</i> ) <i>stands</i> .		<i>dari</i> or <i>darézhī</i> , ( <i>they</i> ) <i>stand</i> .

## INDICATIVE: FUTURE.

- (1) *wa darézhān*, (*I*) *shall stand*.  
 (2) *wa darézhé*, (*thou*) *will stand*, etc., etc.

## INDICATIVE: PAST IMPERFECT.

<i>Singular.</i>		<i>Plural.</i>	
(1) <i>darédān</i> , ( <i>I</i> ) <i>was standing.</i>		<i>darédi</i> , ( <i>we</i> ) <i>were standing.</i>	
(2) <i>darédé</i> , ( <i>thou</i> ) <i>were standing.</i>		<i>darédai</i> , ( <i>you</i> ) <i>were standing.</i>	
(3) <i>darédān</i> ( <i>masc.</i> ), <i>daréda</i> or <i>darédela</i> ( <i>fem.</i> ),	} ( <i>he, she</i> ) <i>was standing.</i>	<i>darédel</i> ( <i>masc.</i> ), <i>darédé</i> or <i>daré-</i> <i>delé</i> ( <i>fem.</i> ),	} ( <i>they</i> ) <i>were stand-</i> <i>ing.</i>

\* *Pé* is possibly a contraction of *pori*.

† Many intransitive verbs in *-édel* have an exceptional past participle of transitive form in *-édelai* either instead of, or in addition to, their regular past participle in *-édelai*; and a similar infinitive and imperative are not unknown. Thus "*de ghundé sarai guté blavawelyé dī*," *all the men have stumbled*, from *blavédel*, *to stumble*: "*de gadawelé zhangh*," *the noise of dancing*, from *gadédel*, *to dance*: "*pèri wukhawānna*," *cross over*, from *khawārdel*, *to cross*. See also page 27.



## INDICATIVE: PAST INDEFINITE.

- \* (1) wudarédan, (I) stood.  
 (2) wudarédé, (thou) stoodest.  
 (3) wudaréd or wu (he) stood.  
     darédan (masc.),  
     wudaréda or wudarédela, (she) stood, etc., etc.  
     (fem.).

## INDICATIVE: PAST PERFECT.

- (1) darédai or darédelai (masc.) } yan, (I) have stood.  
     darédelyé (fem.) }  
 (2) darédai or darédelai (masc.) } yé, (thou) hast stood.  
     darédelyé (fem.) }  
 (3) darédai or darédelai dai (masc.) } (he) } has stood.  
     darédelyé do (fem.) } (she) }  
                     etc., etc.

## INDICATIVE: PAST PLUPERFECT.

- (1) darédai or darédelai (masc.) } wan, (I) had stood.  
     darédelyé (fem.) }  
 (2) darédai or darédelai (masc.) } wé, (thou) hadst stood.  
     darédelyé (fem.) }  
 (3) darédai or darédelai (masc.) } wan, (he) } had stood.  
     darédelyé (fem.) } wa, (she) }  
                     etc., etc.

## IMPERATIVE.

## Singular.

## Plural.

- |  |                               |
|--|-------------------------------|
| (2) wudarézhā, stand thou.                 | wudarézhai, stand ye.         |
| (3) dā wudarézhī, let him or<br>her stand. | dā wudarézhī, let them stand. |

\* Throughout this book the particle *wu*, indicating past time, is shown as coalescing with the verb to which it is attached, and the particle *wa*, indicating future time, as retaining a separate existence. In the past tenses of transitive verbs, however, the particle *wu* is liable to be separated from its verb by the interpolation of another word thus, *agha wulid, he saw*, but *wa mi lid, I saw*. In the above respects, the imperative particle *wu* is treated in the same manner as the past particle of the same form: so also the particle *wu* which enters into the composition of the subjunctive and sometimes (along with *wa*) of the future indicative.

## SUBJUNCTIVE.

- |                        |   |                      |
|------------------------|---|----------------------|
| (1) darāṇ or wudarāṇ   | } | (I) may stand.       |
| daréḥḥāṇ or wudaréḥḥāṇ |   |                      |
| (2) daré or wudaré     | } | (thou) mayest stand. |
| daréḥḥé or wudaréḥḥé   |   |                      |
| (3) darī or wudarī     | } | (he, she) may stand. |
| daréḥḥī or wudaréḥḥī   |   |                      |
- etc.,                      etc.

## Simple Transitive Verbs.

The simple transitive verbs have two conjugations: the infinitive termination of those of the first class is -el, of those of the second -awel. An example of the conjugation of each class is given below.

## (I) INFINITIVE.

manel, to mind.

## PARTICIPLE: PAST.

manelai	(masc. sing.)	} minded.
manelyé	(fem. sing.)	
maneli	(masc. plur.)	
manelyé	(fem. plur.)	

## INDICATIVE: PRESENT.

Singular.		Plural.	
(1) manāṇ,	(I) mind.	manī,	(we) mind.
(2) mané,	(thou) mindest.	manai,	(you) mind.
(3) manī,	(he, she) minds.	manī,	(they) mind.

## INDICATIVE: FUTURE.

- |               |                               |
|---------------|-------------------------------|
| (1) wa manāṇ, | (I) shall mind.               |
| (2) wa mané,  | (thou) shall mind, etc., etc. |

## INDICATIVE: PAST IMPERFECT.

* manāṇ or manelaṇ	(masc. sing.)	} (in all persons and numbers) I was minding, thou wast minding, etc.
manela	(fem. sing.)	
manel	(masc. plur.)	
manelé	(fem. plur.)	

\* The gender and number of the verbal form are determined in this and in the following tenses of the indicative by the object, not the subject, of the sentence. See page 26. In this table to save space the object is assumed to be a noun or a pronoun of the 3rd person, but it may equally be a pronoun of the 1st or 2nd person, e.g. wa zo manelaṇ, wa to manelé, minded me, minded thee. The verbal stem in these cases is the same and the terminations are as follow: 1st person singular -āṇ, plural -ī; 2nd person singular -é, plural -ai.

## INDICATIVE : PAST INDEFINITE.

wumanaṇ or wumanelaṇ	( <i>masc. sing.</i> )	} ( <i>in all persons and numbers</i> ) I minded, thou didst mind, etc.
wumanela	( <i>fem. sing.</i> )	
wumanaḷ	( <i>masc. plur.</i> )	
wumanelé	( <i>fem. plur.</i> )	

## INDICATIVE : PAST PERFECT.

manelai dai	( <i>masc. sing.</i> )	} ( <i>in all persons and numbers</i> ) I have minded, thou hast minded, etc.
manelyé do	( <i>fem. sing.</i> )	
maneli di	( <i>masc. plur.</i> )	
manelyé di	( <i>fem. plur.</i> )	

## INDICATIVE : PAST PLUPERFECT.

manelai wau	( <i>masc. sing.</i> )	} ( <i>in all persons and numbers</i> ) I had minded, thou hadst minded, etc.
manelyé wa	( <i>fem. sing.</i> )	
maneli wi	( <i>masc. plur.</i> )	
manelyé wé	( <i>fem. plur.</i> )	

## IMPERATIVE.

<i>Singular.</i>		<i>Plural.</i>
(2) wumana,	<i>mind thou.</i>	wumanai, <i>mind ye.</i>
(3) wu dā manī, {	<i>let him, or her, mind.</i>	wu dā manī, { <i>let them mind.</i>

## SUBJUNCTIVE.

<i>Singular.</i>	<i>Plural.</i>
(1) wumanaṇ, ( <i>I</i> ) may mind.	wumani, ( <i>we</i> ) may mind.
(2) wumané, ( <i>thou</i> ) mayst mind.	wumanai, ( <i>you</i> ) may mind.
(3) wumani, ( <i>he, she</i> ) may mind.	wumani, ( <i>they</i> ) may mind.

## (II) INFINITIVE.

lagawel, *to strike.*

## PARTICIPLE : PAST.

lagawelai	( <i>masc. sing.</i> )	} <i>struck.</i>
lagawelyé	( <i>fem. sing.</i> )	
lagaweli	( <i>masc. plur.</i> )	
lagawelyé	( <i>fem. plur.</i> )	

## INDICATIVE : PRESENT.

<i>Singular.</i>	<i>Plural.</i>
(1) lagawaṇ, ( <i>I</i> ) strike.	lagawī, ( <i>we</i> ) strike.
(2) lagawé, ( <i>thou</i> ) strikest.	lagawai, ( <i>you</i> ) strike.
(3) lagawī, ( <i>he, she</i> ) strikes.	lagawī, ( <i>they</i> ) strike.

## INDICATIVE : FUTURE.

- (1) wa lagawaṇ, (*I*) *shall strike.*  
 (2) wa lagawé, (*thou*) *shalt strike.*  
 etc., etc.

## INDICATIVE \* : PAST IMPERFECT.

lagawan or lagawelan	( <i>masc. sing.</i> )	} ( <i>in all persons and numbers</i> ) <i>I was striking, thou wast striking, etc.</i>
lagawela	( <i>fem. sing.</i> )	
lagawel	( <i>masc. plur.</i> )	
lagawelé	( <i>fem. plur.</i> )	

## INDICATIVE : PAST INDEFINITE.

wulagawan or wulagawelan	( <i>masc. sing.</i> )	} ( <i>in all persons and numbers</i> ) <i>I struck, thou didst strike, etc.</i>
wulagawela	( <i>fem. sing.</i> )	
wulagawel	( <i>masc. plur.</i> )	
wulagawelé	( <i>fem. plur.</i> )	

## INDICATIVE : PAST PERFECT.

lagawelai dai	( <i>masc. sing.</i> )	} ( <i>in all persons and numbers</i> ) <i>I have struck, thou hast struck, etc.</i>
lagawelyé do	( <i>fem. sing.</i> )	
lagaweli di	( <i>masc. plur.</i> )	
lagawelyé di	( <i>fem. plur.</i> )	

## INDICATIVE : PAST PLUPERFECT.

lagawelai wan	( <i>masc. sing.</i> )	} ( <i>in all persons and numbers</i> ) <i>I had struck, thou hadst struck, etc.</i>
lagawelyé wa	( <i>fem. sing.</i> )	
lagaweli wi	( <i>masc. plur.</i> )	
lagawelyé wé	( <i>fem. plur.</i> )	

## IMPERATIVE.

- |   |  |   |
|---|--|---|
| (2) wulagawa, <i>strike thou.</i>               |  | (2) wulagawni, <i>strike ye.</i>          |
| (3) wu dā lagawī, <i>let him or her strike.</i> |  | (3) wu dā lagawī, <i>let them strike.</i> |

## SUBJUNCTIVE.

- (1) wulagawaṇ, *may strike.*  
 (2) wulagawé, *mayst strike, etc., etc.*

## Rules for the Conjugation of the Simple Verb.

In the simple verbs of which the conjugation is regular, all the tenses may be formed from the infinitive; but, for reasons which will appear when the irregular simple verbs come under consideration, it is preferable to regard the infinitive, present indicative, past imperfect indicative, past participle and past indefinite indicative as "principal parts," independent of each other, and the present indicative and the past participle

\* See footnote, page 23.

as being the sources from which the remaining tenses of the verb are obtained. From the present indicative are formed:—

- (i) the future indicative, by merely prefixing *wa* (or *wa wu*) in all persons;
- (ii) the imperative, by substituting the termination *-a* for the termination *-š* in the 2nd person singular, and without any alteration in the 2nd person plural, the prefix *wu* being generally added as well. The imperative, 3rd persons singular and plural, is identical with the corresponding persons of the subjunctive, the particle *dā*, however, being prefixed or interpolated;
- (iii) the subjunctive, by simply prefixing the particle *wu* in all persons.

From the past participle, which is itself declined as a regular adjective ending in *ai*, are formed the following tenses:—

- (i) The past perfect indicative, by composition with the present indicative of the auxiliary verb *to be*.
- (ii) The pluperfect indicative, by composition with the past indefinite indicative of the auxiliary verb *to be*.

It should be noted that the noun or pronoun which is the logical subject of the sentence stands in the nominative case with all parts of the intransitive verb and also with those tenses of the transitive verb which are formed from the present indicative; but it stands in the oblique case with the past imperfect indicative, past indefinite indicative and those tenses of the transitive verb which are formed from the past participle. When the subject of the sentence is in the oblique case, the verb agrees in number and gender with the object. The explanation of course is that in Pashto, in these tenses, the logical object becomes the grammatical subject, and that the past participle in consequence of its adjectival nature is placed in agreement with the grammatical subject. Thus "*Agha mi wishtai dai*" corresponds to the English "*I have shot him,*" but means literally "*he has been shot by me.*"

The rules for the formation of the Conditional and Potential moods of the Simple Verb are given separately on pages 32 to 34. They have little relation to the other parts of the verb.

### Simple Verbs in *-šdel* and *-awel*.

Attention should be paid to the close relation which exists between intransitive verbs ending in *-šdel*\* and transitive verbs of the same

\* Two verbs in *-šdel*,—*nishtšdel*, *to bring*, and *worwšdel*, *to hear*—have a transitive meaning.

root ending in *-awel*: verbs belonging to the one class have generally, but not invariably, a counterpart belonging to the other.

According as the verb in *-édel* has (1) a passive, (2) an active, or (3) a subjective meaning, the corresponding verb in *-awel* will be found to possess (1) an active, (2) a causative, or (3) an objective meaning, as will appear from the following illustrations:—

- |               |                                |            |                               |
|---------------|--------------------------------|------------|-------------------------------|
| (1) jorédel,  | <i>to be made:</i>             | jorawel,   | <i>to make.</i>               |
| lagédel,      | <i>to be struck:</i>           | lagawel,   | <i>to strike.</i>             |
| (2) gerzédel, | <i>to go round:</i>            | gerzawel,  | <i>to make to go round.</i>   |
| zhaghédel,    | <i>to speak:</i>               | zhaghawel, | <i>to cause to speak.</i>     |
| (3) qarédel,  | <i>to be afraid (oneself):</i> | qarawel,   | <i>to frighten (another).</i> |
| nāmédel,      | <i>to be named (oneself):</i>  | nāwawel,   | <i>to name (another).</i>     |

As remarked in the footnote on page 21, some verbs in *-édel* have an alternative form in *-awel*, extending only to the infinitive, past participle and the tenses formed from the past participle, and this form, though transitive in form and grammatical construction, is intransitive in meaning: in a few cases such as *ārawel*, *to be overturned*, and *trakawel*, *to sprout*, this irregular form seems to have entirely supplanted the form in *-édel*.

From some Waziri adjectives, especially such as end in a consonant, compound verbs in *-édel* and *-awel* can be formed with corresponding intransitive and transitive meanings; as the method of formation is fairly regular, those verbs have generally been omitted from the Vocabulary, their existence being in some cases indicated by an example under the adjective from which they are derived. When the adjective ends in a consonant, there is generally no modification of the stem, *e.g.*—

<i>Adj.</i>	<i>Intr. verb.</i>	<i>Trans. verb.</i>
khwash,	khwashédel,	khwashawel,
<i>pleased,</i>	<i>to be pleased,</i>	<i>to make pleased.</i>
qib,	qibédel,	qibawel,
<i>sunken,</i>	<i>to sink of itself,</i>	<i>to make sink.</i>

but even this rule is not without its exceptions, *e.g.*—

mür,	marédel,	marawel,
<i>satiated,</i>	<i>to be sated,</i>	<i>to satiate.</i>

When the adjective is one with a vowel termination, the formation of the compound verb generally takes place as in one of the following instances:—

gwushai,	gwushédel,	gwushyawel,
<i>separate,</i>	<i>to become separate,</i>	<i>to separate.</i>
rīzhāi,	rīzhāi shwel	rīzhāyawel,
<i>accustomed,</i>	<i>to become accustomed,</i>	<i>to accustom.</i>

### Irregular Simple Verbs.

Below follows a list of the chief irregular simple verbs, transitive and intransitive. Of each only the "principal parts" specified at page 25 above are given; the remaining parts and persons are formed from the principal parts and persons given in the table, according to the same rules which regulate the formation of the ordinary verb. Only a few of the irregular verbs have transitive or causative forms in -awel: these where they exist, are regularly conjugated, and their form is indicated in the following table:—

Meaning.	Infinitive.	Present Indicative.	Past Imperfect Indicative.	Past Participle.	Past Indefinite Indicative.
<i>to overturn, (intrans.)</i>	ārawel,	wowri or owari,	(wanting)	wushtai,	wurowan, worawan or wuweshé.
<i>to overturn, (trans.)</i>	ārawel,	ārawi or worawi,	ārawan,	ārawelai,	wu...ārawan or worawan.
<i>to take out,</i>	āstel or yūstel,	wubosi,	wéstan,	āstelai,	wu...yésti or wu...yéstan.
<i>to call,</i>	bālel,	bōli, bēli or byēli,	bolan,	bālelai,	wu...bolan.
<i>to lead away,</i>	bétel or biwel,	bēzi or byaiyi,	būt, bét or biwan,	bételai or biwelai,	wu...būt, wu...bét or wu...biwan.
<i>to crack, (intrans.)</i>	chandel,	chewi,	chaud,	chaudelai,	wuchaud.
<i>to crack, (trans.)</i>	chawel, is regular.				
<i>to go,</i>	(wanting)	drimi,	(wanting)	(wanting)	(wanting).
<i>to copulate with,</i>	ghawel,	ghaiyi,	ghawela,	ghawelyé,	wughawela.
<i>to demand,</i>	ghwushtoi,	ghworí,	ghwusht,	ghwushtai or ghwushtelai,	wu...ghwusht or wu...ghwushtan.
<i>to dig,</i>	kandel,	kanni,	kandan,	kandelai,	wukand or wu...kind.
<i>to see,</i>	katel,	kasi or kesi,	köt or kêt,	katelai,	wu...köt or wu...kêt.
<i>to do,</i>	*kawel or křel,	kí or kawí,	kān or kawān,	kerni or křelai,	wu...kān or wu...křan.
<i>to sit down,</i>	kshénostel,	kshéni,	kshénost,	kshénost-elai,	kshénost.

\* This verb has an exceptional form ko for the 3rd persons, singular and plural, present indicative. Similarly its compounds rokřel, dörkřel, wěrkřel, prékřel, etc.

Meaning.	Infinitive.	Present Indicative.	Past Imperfect Indicative.	Past Participle	Past Indefinite Indicative
<i>to make sit down,</i>	<i>kshénawel,</i>	<i>is regular.</i>			
<i>to place,</i>	<i>kshézhdel</i> <i>or</i> <i>kshéshwel,</i>	<i>kshézhdi,</i>	<i>kshéy'esh,</i>	<i>kshéy'eshai,</i>	<i>kshé...y'esh</i> <i>or</i> <i>kshé...y'eshan.</i>
<i>to laugh,</i>	<i>khandel,</i>	<i>khondi,</i>	<i>*khandel,</i>	<i>khandelai,</i>	<i>*wu...khandel.</i>
<i>to ascend,</i>	<i>khatel</i> <i>or</i> <i>wukhatel,</i>	<i>khyézhī</i> <i>or</i> <i>wukhyézhī,</i>	<i>khatan</i> <i>or</i> <i>wukhatan,</i>	<i>khatelai,</i> <i>or</i> <i>wukhatelai,</i>	<i>wukhōt</i> <i>or</i> <i>wukhét.</i>
<i>to raise,</i>	<i>khézhawel</i> <i>or</i> <i>khyézhawel,</i>	<i>is regular.</i>			
<i>to eat,</i>	<i>khwarel,</i>	<i>khwuri,</i>	<i>khwuran,</i>	<i>khwarelai,</i>	<i>wu...khwur</i> <i>or wu...khwuran.</i> <i>(wanting).</i>
<i>to possess,</i>	<i>larel,</i>	<i>lari,</i>	<i>loran,</i>	<i>larelai,</i>	<i>wu...lōzhan</i> <i>or</i> <i>wu...lozhan.</i>
<i>to send,</i>	<i>lēzhel,</i>	<i>lēzhī,</i>	<i>lēzhan,</i>	<i>lēzhelai,</i>	<i>wu...lōzhan</i> <i>or</i> <i>wu...lōzhan.</i>
<i>to see,</i>	<i>lidel,</i>	<i>wini,</i>	<i>lidan,</i>	<i>lidelai,</i>	<i>wu...lid</i> <i>or</i> <i>wu...lidan.</i>
<i>to lie down,</i>	<i>lmostel,</i>	<i>tsamli,</i>	<i>tsamlost,</i>	<i>lmost,</i>	<i>tsamlost,</i>
<i>to winnow,</i>	<i>lwāstel,</i>	<i>lwāni,</i>	<i>lwāstan,</i>	<i>lwāstai,</i>	<i>wu...lwāst</i> <i>or</i> <i>wu...lwāstan.</i>
<i>to read,</i>	<i>lwastel</i> <i>or</i> <i>lwustel,</i>	<i>lwéli,</i>	<i>lwastan,</i>	<i>lwustai</i> <i>or</i> <i>lwastelai,</i>	<i>wu...lwast</i> <i>or</i> <i>wu...lwastan.</i>
<i>to find,</i>	<i>mīndel,</i>	<i>mīmī,</i>	<i>mīndan,</i>	<i>mīndai</i> <i>or</i> <i>mīndelai.</i>	<i>wu...mīnd</i> <i>or</i> <i>wu...mīndan.</i>
<i>to die,</i>	<i>mrel,</i>	<i>mri,</i>	<i>mředan,</i>	<i>mer,</i>	<i>mer shan.</i>
<i>to roll up,</i> <i>(trans.)</i>	<i>ngheshtel,</i>	<i>ngħorī,</i>	<i>ngħesht,</i>	<i>ngħeshtai</i> <i>or</i> <i>ngħeshtelai.</i>	<i>wu...ngħesht.</i>
<i>to seize,</i>	<i>nīwel,</i>	<i>nisi,</i>	<i>nīwan,</i>	<i>nīwelai,</i>	<i>wu...nīwan</i> <i>or</i> <i>wu...nīwelan.</i>
<i>to pasture,</i>	<i>péwel,</i>	<i>pyaiyi,</i>	<i>péwan,</i>	<i>péwelai,</i>	<i>wu...péwan.</i>
<i>to recognise,</i>	<i>pézhendel,</i>	<i>pézhēnī,</i>	<i>pezhendān,</i>	<i>pézhendelai,</i>	<i>wu...pézhendān</i> <i>or</i> <i>wu...pézhānd.</i>



Meaning.	Infinitive.	Present Indicative.	Past Imperfect Indicative.	Past Participle.	Past Indefinite Indicative.
<i>to give way,</i>	préshédel or prékédel,	préshī or prékézhī,	préshañ,	préshewai,	préshañ.
<i>to fall,</i>	préwatel,	préúzi,	préwatan,	préwatāi,	préwöt.
<i>to let go,</i>	prézhedel,	prézhīdi,	préyésh,	préyéshai,	pré...yésh.
<i>to worry,</i>	*rghāstel,	(wanting),	rghāstel,	rghāstel,	wu...rghāstel.
<i>to roll down, (intrans.)</i>	rgheshstel,	rgherī,	rgheshstan,	rgheshstai,	wu... rgheshst or wu... rgheshstan
<i>to roll down, (trans.)</i>	rgherawal,	<i>is regular.</i>			
<i>to bring,</i>	rowastel,	rowali,	rownstan,	rowastelai,	ro...west or ro... wust.
<i>to burn, (trans.)</i>	sézol or swel,	sézi or swézi,	sézan or siō,	sézolai or sewai,	wu...sézan or wu...siō.
<i>to clip,</i>	skwestel,	sküli or skéli,	skwest,	skwestai,	wu... skwest or wu... skwestan.
<i>to burn, (intrans.)</i>	swel.	swézi,	siō,	sewai,	wu...siō.
<i>to abuse,</i>	shkancel,	shkanī,	shkonan,	shkanelai,	wu...shkonan.
<i>to tie,</i>	tarcl,	tarī,	toran,	tarelai,	wu...toran.
<i>to run away,</i>	tashel,	tashtī,	tesh,	tashelai,	wutesh.
<i>to go,</i>	tlcl,	tsit,	tan,	tlelai,	lor.
<i>to lie down,</i>	tsamlostel,	tsamlī,	tsamlost,	tsamlostelai,	tsamlost.
<i>to drink,</i>	tshel,	tshī,	tshan,	tshelai or tshai.	wu...tsh.
<i>to strike,</i>	wāhel,	waiyī,	waiyan or woyan,	wāhelai or waiyelai,	wu...wai- yan or wu...woyan.
<i>to spin,</i>	wartel,	wréshī,	wartan,	wartelai,	wartan.
<i>to go out,</i>	watcl,	wūzi,	wöt,	watclai,	wuwöt.
<i>to weave,</i>	wāwdel,	wébī,	wewd or wivd,	wāwdelai,	wewd or wivd.
<i>to say,</i>	wéyel,	wyniyī,	wéyel, † wé or wuwé.	wéyelai,	wu...wé or wu...wéyel. ‡

\* As this verb is impersonal it occurs in the plural only. See page 38.

† Present subjunctive is lor'shī, etc.; imperative tsan or lor'sha, etc.; past imperfect indicative, tlan, tlé, tan, (tln); tli, tlni, tlel, (tlelé).

‡ Plural because the grammatical object implied is impersonal. See pages 26 and 38.

Meaning.	Infinitive.	Present Indicative.	Past Imperfect Indicative.	Past Participle.	Past Indefinite Indicative.
<i>to slay,</i>	wézh <sup>l</sup> lél,	wézh <sup>n</sup> nī,	wézh <sup>h</sup> ai,	wézh <sup>h</sup> elai,	wu...wézh-an.
<i>to shoot,</i>	wishtel,	wulī,	wisht,	wishtelai,	wu...wīsh <sup>t</sup> .
<i>to put on,</i>	wogh <sup>h</sup> estel,	wogh <sup>h</sup> undi,	wogh <sup>h</sup> est,	wogh <sup>h</sup> estai,	wogh <sup>h</sup> est.
<i>to take,</i>	wokhestel,	wokh <sup>h</sup> lī,	wokhest,	wokhestai,	wo...khest.
<i>to jump,</i>	wrāt <sup>l</sup> el,*	warzī,	wrāt <sup>h</sup> an,	wrāt <sup>h</sup> elai,	wuwrāt.
<i>to make jump,</i>	warzawel, is regular.				
<i>to carry,</i>	wrē <sup>l</sup> el,†	wrī or yosī, wrā <sup>h</sup> an,		wrē <sup>h</sup> elai,	wēr or yawer (ʔ. yow-rēla).
<i>to draw,</i>	wukshel,	wukozhī,	wukīsh,	wukshelai,	wukīsh.
<i>to show,</i>	wush <sup>h</sup> wel or ushāy <sup>h</sup> el,	wushāyī or ushāyī,	wushoyan or wushīō,	wushewai,	wu...shoyan or wushīō.
<i>to guard,</i>	zghesh <sup>h</sup> tel or zgher <sup>h</sup> el,	zghērī or zghōrī,	zghesh <sup>t</sup> or zgher <sup>h</sup> ,	zghesh <sup>t</sup> ai or zgher-elai,	wu...zghesh <sup>t</sup> or wu...zgher.
<i>to well up,</i>	zyézhéd <sup>h</sup> el,	zyézhī,	zéwan,	zyézhéd <sup>h</sup> elai,	wuzéwan.
<i>to place,</i>	zhéd <sup>h</sup> el,	zhédī,	zhéd <sup>h</sup> an or yésh <sup>h</sup> ,	yésh <sup>h</sup> ai,	yésh <sup>h</sup> .

In the above table the present indicative is represented by the 3rd person singular; the past imperfect indicative by the 3rd person singular masculine for intransitive verbs, and by the form used with an object in the masculine singular for transitive verbs; the past participle (which is declined in all respects as an adjective ending in -ai, see page 20) by its nominative singular masculine; and the past indefinite indicative by the same forms as the past imperfect.‡

With regard to the past imperfect, it should be noted that the person or form which appears in this table is the only irregular one of the tense: the others, both in transitive and intransitive verbs, may be obtained from the infinitive by adding -a for the feminine singular, nothing for the masculine plural, and -é for the feminine plural, the -el of the infinitive being sometimes elided in the feminine forms, thus:—

## INFINITIVE.

## PAST INDEFINITE INDICATIVE.

		m. s.	f. s.	m. pl.	f. pl.
<i>to ascend,</i>	khatel,	wukhét,	wukhatela,	wukhatel,	wukhatelé.
<i>to sit down,</i>	kshénostel,	kshénost,	kshénosta,	kshénostel,	kshénosté.
<i>to send,</i>	lêzhel,	wu...lêzhan,	wu...lêzhela,	wu...lêzhel,	wu...lêzhelé.
<i>to find,</i>	mīndel,	wu...mīnd,	wu...mīnda,	wu...mīndel,	wu...mīndé.

\* There is also a form owrāt<sup>h</sup>el.

† Similarly compounds of wrē<sup>l</sup> as rowrē<sup>l</sup>, etc., except that they want the extra forms yosī and yawer. Some irregular or contracted forms occur in these compounds, as dēr<sup>h</sup>er or dēr<sup>h</sup>er for dēr<sup>h</sup>wei, (he, etc.) took (to you).

‡ In the case of the verb ghawel, feminine forms necessarily replace masculine forms.

### Infinitive.

The infinitive may be used as a verbal noun ; and as such it is considered to be masculine and plural, and forms its oblique case either by the addition of -ê or by the substitution of -ê for -el. The following are instances of the use of the infinitive as a noun. Boïda di de ajizonê ghaur krel, *it is right to give thought to the helpless* ; sharop tshel de mizh de Musulmonê pa hakk kshê she na di, *it is not well for us Muhammadans to drink wine*. Dâ tipak she wishtel ko, *that rifle makes good shooting*. As in the case of a noun,\* a preposition may be followed either by the oblique or by the nominative case of the infinitive, e.g., De tre de lidelê or lidel or lidê, depora ze tlelai wan, *I had gone to see my uncle* ; Drîman, pa tlel kshê yan, *I am starting, I am in (the act of) going*.

### Past Participle.

It should be noted that, besides the ordinary form, the past participle has in the nominative masculine, singular and plural, certain alternative forms ; e.g., in mindel, *to find*, the ordinary masculine singular nominative of the past participle is mindai or mindelai, while the alternative forms are minda and mindap. Instances of the use of these forms are : Dolê hêtê shai minda na shî, *nothing can be found here* ; Weryez do, na shî watan lidan, *it is cloudy, the landscape is not visible*. The alternative form of the plural is identical in appearance with the infinitive, e.g., Jang kshê safi wishtel shî, *men are shot in battle*. In the singular some verbs have also an alternative form which appears to be derived from the past indefinite indicative rather than from the infinitive, e.g., Tsök dâsé ko, agha woya shî, *(the man) who behaves in such a way gets beaten*.

### Conditional.

The only common conditional is an invariable verbal form wai, belonging to the verb *to be*, which is used with all persons and numbers, both independently as a present or future tense, and along with participles to form a compound past tense. Examples of its use follow :—

Ke paman na wai, nör wa é džon na garawan, *if it were not mangy it would not scratch itself*.

Ke agha rasêdelai na wai, mizh wa wolata wêrta poti shewî wî, *if he had not arrived we should have waited there for him*.

It will be observed from these specimens that the present or future conditional is followed by the past imperfect indicative and the past conditional by the past pluperfect indicative.

A less frequent form of the conditional is obtained by substituting -ai for the ordinary termination as, Ze che Bannî ta na tlai, *if I were not*

\* See page 40.

*to go to Bannu ; To ke dāsē khābara di na wéyēlai, supposing you did not say such a thing.*

The conditional is not, however, in common use and its place is frequently supplied by the subjunctive with or without such words as *chéré, ever, etc.*, and of this many examples will be found in the Vocabulary similar to the following :—

*Ke chéré ze worata dershān byā wa te tse wuké ? If I were to visit you there what would you do ? lit. If ever I visit you there, what will you do ?*

### Potential.

The potential like the conditional has only two tenses, a present and a past. The present potential is expressed by a combination of the past participle with the present tenses of the verb *to become* (*shwel*), as :—

*Ze tlelai shān, I can go. Te é wāhelai shé ? Can you beat him ?*  
*Sārāi sheza wāhelai shī, the man can beat the woman. Sheza sārāi wāhelai shī, the woman can beat the man. Agha mīzh wāhelai shī, he can beat us. Mīzh agha wāhelai shī, we can beat him.*

These examples sufficiently illustrate the three rules for the formation of the present potential, 1st that the past participle is used invariably in the masculine nominative singular, 2nd that the verb *shwel* agrees with the subject of the sentence in person and number, 3rd that the subject precedes the object in the sentence.

The following are examples of the past potential which is formed from the past participle and the past tenses of the verb *shwel*. It will be seen that in this tense also the form of the past participle is invariable and that in the case of intransitive verbs the verb *shwel* agrees with the subject of the sentence ; in the case of transitive verbs however it \* generally agrees with the object of the sentence : compare page 26 :—

*Parin ze tlelai shwelan (or shwan), nen ze na shān tlelai, I was able to go yesterday, to-day I cannot go. Paros-sazh mi agha sārāi merawelai shān, sazh pa Gimbatai kshé dai, sazh ze na é shān merawelai, last year I could kill that man, this year he is at Gumalti, this year I cannot kill him. Pakhwo mī dera majai khwārelai shwa, ōs bimor yan, ōs yé na shān khwārelai, formerly I could eat a great deal of food, now I am ill and cannot. Wakhti pa Mahsūd pasé mīzh dērē chighé krelai shwé, ōs yé tīpak dēr di, mīzh chigha na shī pasé krelai, long ago we were often able to pursue the Mahsūds, now they have many rifles and we cannot pursue them.*

\* There are exceptions, such as the following, which seem impossible to explain :  
*Kisēd mi nā shwai hī i, I could not utter words.*

The potential, except in the \* present tense, is not much used, and recourse is freely had to circumlocutory phrases containing words such as "power" etc., as:—

Wart mi nihta che to sam barohari kaq, *I have not the power to, i.e., cannot, enter into competition with you.*

### Passive Voice.

The foregoing remarks relate to the active voice; the formation of the passive from the active is a matter of no difficulty as it has but two main tenses, a present indicative formed by combining the past participle with the present indicative of the verb *to become* and a past indefinite indicative similarly compounded from the past participle and the past indefinite indicative of the verb *to become*. From the present indicative passive a future indicative and a subjunctive passive can be formed in the same manner as those tenses are formed in the active voice by means of the particles *wa* (will), and *wu*; similarly a past perfect and pluperfect indicative according to the ordinary rules.

#### INDICATIVE: PRESENT.

Singular.		Plural.	
(1)	wāhelai (pass.) } shan, (I) am wāheliyé (fer.) } struck.	wāheli (pass.) } shi, we are struck. wāheliyé (fer.) }	
(2)	Do. shé, (thou) art struck.	do. shai, you are struck.	
(3)	Do. shi, (he, she) is struck.	do. shi, they are struck.	

#### INDICATIVE: FUTURE.

(To)wa wāhelai shé, (thou) shalt be struck, etc.

It will be noticed that this tense is identical in form with the present potential, and is liable to be mistaken for it.

#### INDICATIVE: PAST INDEFINITE.

Singular.		Plural.	
(1) wāhelai (pass.) } wāheliyé (fer.) }	shwan, (I) was struck.	wāheli (pass.) } wāheliyé (fer.) }	shwā, (we) were struck.
Do.	shwé, thou wert struck.	Do.	shwai, (you) were struck.
Do.	shwan or shap (pass.) } shwa (fer.) }	Do.	shwel (pass.) } shwé (fer.) } (they) were struck.
	(he, she) was struck.		

\* As will be seen below, even the present tense of the potential is not free from disadvantage, being to some extent ambiguous.

## INDICATIVE: PAST, PERFECT AND PLUPERFECT.

(Ze) wāhelai shewni yaṇ, (I) *have been struck*; Sheza wāhelyé shewvé wa, *the woman had been struck, etc.*

## Compound Verbs.

The compound verbs may be divided into intransitive and transitive, and each of these classes again into nominal (formed from nouns) and adjectival (formed from adjectives).

The following selected examples will indicate sufficiently how such verbs are conjugated: it is unnecessary to give at length the rules for the formation of each tense.

## Intransitive Nominal Compound Verbs.

From khars, *sale*.

## INFINITIVE.

kharsédél, *to sell, be sold, be for sale*.

## PAST PARTICIPLE.

khars shewai (*m. s.*), kharsa shewyé (*f. s.*) } *sold*.  
khars shewi (*m. pl.*), kharsé shewyé (*f. pl.*) }

## INDICATIVE.

kharsézhi or khars \* (*m. s.*), *shi*, etc., *it sells, etc.*

wa kharsézhi or khars (*m. s.*) *wa shi*, etc., *it will sell, etc.*

kharsédan (*m. s.*), etc., *it was selling*.

khars shan (*m. s.*), kharsé shwé (*f. pl.*), etc., *it was sold; they were sold, etc.*

khars shewai dai (*m. s.*) } etc., *it has been sold; they have been*

khars shewi di (*m. pl.*) } *sold, etc.*

khars shewai waṇ (*m. s.*) } etc., *it had been sold, etc.*

kharsa shewyé wa (*f. s.*) }

## IMPERATIVE.

kharsézha or khars sha, etc., *be thou sold, etc.*

## SUBJUNCTIVE.

wukharsézhi, etc., *it may sell, etc.*

## Intransitive Adjectival Compound Verbs.

(a) bira shwel, *to be delivered of a dead child or young one*. In this form, with *shwel*, the adjective preserves its separate

\* The second form has generally a frequentative meaning, *is usually sold*.

existence, and is inflected exactly as an adjective combined with the verb *to become*.

(b) *from* *cheg*, *high*, *raised*.

#### INFINITIVE.

*chegédél*, *to rise up*.

#### PAST PARTICIPLE.

*cheg shewai* (m. s.)  
*chegga \* shewyé* (f. s.) } *risen up*.  
 etc.

#### INDICATIVE.

*chegézhān*, etc., (*I*) *am rising up*, etc.  
*wa cheg shé*, etc., (*thou*) *shalt rise up*, etc.  
*chegédā*, etc., (*she*) *was rising up*, *used to rise up*, etc.  
*cheg shān*, etc., (*he*) *rose up*, etc.  
*cheg shewai dai*, etc., (*he*) *has risen up*, etc.  
*cheg showi wī* (m. pl.), etc., (*they*) *had risen up*, etc.

#### IMPERATIVE.

*chegézhni* or *cheg shai*, etc., *rise (ye) up*, etc.

#### SUBJUNCTIVE.

*wuchegézhān*, etc., (*I*) *may rise up*, etc.

### Transitive Nominal Compound Verbs.

*From* *dāzz*, *a shot*.

#### INFINITIVE.

*dāzzawel*, *to fire at*.

#### PAST PARTICIPLE.

*dāzzawelai* (m. s.), *fired at*.

#### INDICATIVE.

*dāzzawé*, etc., (*thou*) *fired at*, etc.  
*wu dāzzawī*, etc., (*he*) *will fire at*, etc.  
*(sheza mi) dāzzawela*, etc., (*I*) *was firing (at the female)*, etc.  
*(sari yé) wudāzzawel*, etc., *he fired at (the men)*, etc.  
*dāzzawelai (mi) dai*, etc., (*I*) *have fired at (him)*, etc.  
*(sheza di) dāzzawélyé wa*, etc., (*thou*) *hadst fired at (a female)*.

#### IMPERATIVE.

*wu (yé) dāzzawa*, *fire at (him)*.

## SUBJUNCTIVE.

wu (yé) dāzzawan (ke na ?) etc., *may I fire at (him or not ?), etc.*

## Transitive Adjectival Compound Verbs.

From gad, *mixed*.

## INFINITIVE.

gaḍawel, *to mix*.

## PAST PARTICIPLE.

gaḍ kerai (m. s.), *mixed*.

## INDICATIVE.

(dā mīzh) gaḍawī, etc., *(we) are mixing (it), etc.*

(ze) wa (é) gaḍawan, etc., *(I) shall mix (it), etc.*

(ébū mi sara) gaḍawelé, etc., *(I) was mixing (water with it), etc.*

(pai yé sara) gaḍ krel, etc., *(he) mixed (milk with it), etc.*

(pai yé sara) gaḍ keri di, etc., *(he) has mixed (milk with it), etc.*

(ébū mi sara) gaḍdé keryé wé, etc., *(I) had mixed (water with it), etc.*

## IMPERATIVE.

gaḍawa or gaḍ (m. s.) ka, etc., *mix thou, etc.*

## SUBJUNCTIVE.

(ze) wu (yé) gaḍawan, etc., *may I mix (it), etc.*

The passive of the transitive nominal compound verb is formed in the same way as that of the transitive simple verb, e.g., *Parin ze wu dāzzawelai shwan, I was fired at yesterday*, but there is no proper passive of the transitive adjectival compound verb and its place is taken by the adjective from which the verb is derived combined with the verb *to become*, e.g., *ébé sara pai gaḍ shwel, milk was mixed with the water*.

## Substantive Verbs.

These are two only :—

shta,	there is,	or, there are.
nishta,	there is not,	or, there are not.

Zamen di shta. ke nishta, *are there sons of yours or not ? i.e., have you sons or not ?*

## Particles ro, dēr and wēr.

The pronominal particles ro, dēr and wēr are used with verbs to indicate whether the person interested in, or affected by, the action of the verb is the 1st, 2nd or 3rd respectively.\* Their combinations with tlel and

\* Compare page 15.



krel or kawel are of special importance, and may be studied in the Vocabulary. Other examples of their use are :—

Rocheg shan, *he rose for me, i.e., to meet me, or, out of respect for me ;*  
 Do patakî na êbû dër-wubosa, *take water for yourself out of the flask ;*  
 Flor ta wa wèdriman, *I will go to him, namely, to my father.*

### Impersonal Verbs.

A principle of general application is that verbs used in an impersonal sense must invariably be treated as of the 3rd person plural,\* and not as of the 3rd person singular, as in English : this rule derives special importance from the fact that verbs of transitive form used with an intransitive meaning and transitive verbs used without an object † are considered to be impersonal in those tenses which require the logical subject to be in the oblique case.‡ Examples of impersonal verbs are :—

Boida di che ... *it is right and proper that ... lit. they are right and proper that ...*

Wu mi zhaŋel, *by me it was wept, lit. by me they were wept, i.e., I wept.*

Mizh worwêdeli di cho ... *by us it has been heard that, ... lit. by us they have been heard that, ... i.e., we have heard that.*

### THE ADVERB.

The adverb calls for no remark : it is invariable in form and its comparison is conducted on the same principles as that of the adjective.

An exception to the rule of invariability is the word dër, when used in the sense of *very* ; in this case it is inflected like an adjective in sympathy with the adjective which it qualifies, thus :—

Dër khwor saraî, *a very poor man.*

Dëra khwora sheza, *a very poor woman.*

The same holds of adjectives used as adverbs to qualify other adjectives, for example, Reŋtê sâré êbô, *intensely cold water.*

Adjectives, as in English, are occasionally used adverbially ; and in such cases they are inflected as adjectives to agree with the substantives or pronouns to which they refer, e.g. :—

Jilkai ŋinga wudarêda, *the girl stood firmly, lit. firm.*

\* There is, however, a common impersonal construction for ordinary verbs with the feminine singular, e.g. Dâsé do, *it is so* ; Mo wupusha, *I inquired*. In this case there is probably a word, perhaps khabara, understood ; if so, the above phrases stand for Dâsé khabara do, and Hagha khabara mo wupusha.

† Occasionally even when used with an object, as Flor yê ndr manda l'el, *his father ran towards him* ; Amonat di wêlé khamatawel ? *why did you misappropriate the deposit ?* This is a curious development.

‡ The reason no doubt being that the grammatical subject (see page 26) is an abstraction and therefore impersonal.

The prepositions *de* and *é* are frequently prefixed to adverbs of place without altering their meaning, as *wōrchané* or *é wōrchané*, *outside*.

### THE PREPOSITION.

The simple prepositions are few in number: they are:—

\* *bé*, *bé...na*, *bé de...na*, or *bé la . . . na*,  
without, devoid of, except.

*bondi* or *pa...bondi*, above, upon.

† *de* or *é*, of.

*de...depora*, for.

*kara* or *de...kara*, in the house of.

*kshé* or *pa...kshé* in, into.

*londi*, *de...londi*, or *pa...londi*, under.

*pa*, on, upon.

*pa...na*, than.

*pasé*, *de...pasé*, or *pa...pasé*, behind, after.

*pèri*, *pōri* or *de...pèri*, *dé...pōri*, across.

*na*, *de...na*, *la...na* or *tar...na*, from, with  
relation to.

*sara*, *de...sara*, or *pa...sara*, with.

*ta* or *wa...ta*, to.

*zokha*, with, in possession of.

The single prepositions *bé*, *de*, *é* and *pa* precede the word they govern: *bondi*, *kara*, *kshé*, *londi*, *pasé*, *pèri* or *pōri*, *na*, *sara*, *ta* and *zokha* follow it: while the remainder, consisting of two parts each, enclose it, *e.g.*—

*de safi* of the man.

*safi na*, from the man..

*wa safi ta*, to the man.

A number of compound or secondary prepositions are formed by combination of adverbs with the simple prepositions *de* or *é* and *na*. Such are . . . *na awwal*, *before*; *de . . . makhamakh*, *in front of*; etc., etc. These compound prepositions are distinguishable from prepositions proper chiefly by their incapacity to combine with the particles *ro*, *dèr* and *wèr* (see page 15). Thus, *Pa mo pasé* and *Ropasé*, *behind me*,

\* Frequently compounded with the word it governs as, *Bé-adaba*, *without politeness, impolite*.

† There is also a form *de . . . na*, or *é . . . na*, *e.g.* *Dā bogh de to na dai ko de chā na dai?* *is that garden yours, or whose is it?* *Dā wos é mo na dai, that horse is mine.* In this form only the intonation distinguishes the particle *na* from the negative particle of the same form. Occasionally the preposition *de* or *é* is suppressed altogether, as *Juvoné lanian*, *the harvesting of the maize*, and in some of these cases there is an approximation to the English compound word, as in *mozzi tīpak*, *match-lock*. The omission of the preposition may also occur with pronouns, *e.g.*, *mo dai*, *it is mine*.

both exist, but Pa mo na vṛondi, *before me*, has no such counterpart as "Rovṛondi."

The preposition may be used with either the nominative or the oblique case of the substantive to which it is attached. The preposition pa appears to be more frequently followed by a nominative than by an oblique; but with most of the other prepositions the oblique is preferred. The personal pronouns invariably stand in the oblique when accompanied by a preposition; from this and from the analogy of Peshawar Pashto it may be inferred that the use of the nominative with prepositions is a colloquialism which in Waziri has partially superseded the proper grammatical construction.

It may be noted that in Waziri pa ɛ, *on him, her, etc.*, is contracted to pɛ, and that pa alone is sometimes used instead of pɛ.

The word zenɛ (see Vocabulary) is an adverb rather than a preposition, though it is capable of being used in certain prepositional constructions.

## THE CONJUNCTION

### AND

## THE INTERJECTION.

Both of these are invariable in form and are used as in English. Some of the principal interjections are:—

- (1) those of assent, ɛ or hɛ, *yes! allā, indeed! ɛ rāhmāta, exactly so!*
- (2) those of negation, na, *no!* or, more politely, na rawo, *excuse me!*
- (3) those of wonder or admiration, ballɛ (generally reduplicated ballɛ ballɛ), *extraordinary!* bechɛ (generally reduplicated bechɛ bechɛ), *remarkable!*
- (4) those of approval, kshelai, *good!* shābāsh or shobashɛ, *bravo!*
- (5) those of sorrow, annoyance, weariness, etc., hai hai, *alas! what a pity! heigho!*
- (6) those of disapproval, ɛ toba, *fie! for shame!*
- (7) those without a definite meaning, the function of which is to attract attention or introduce other words, ɛ or hɛ, *oh! ho! yarra, I say.*

There are also various words used in driving or frightening animals, or in ordering them to stand still, which are of the nature of interjections and will be found in the vocabulary; such are ash, bo, harra, hōā, kattɛ, kwurrɛ, shoɛ.

# WAZIRI VOCABULARY.

Yila de Khudai wokhla, maiyina ;  
Ke de banda yila di wī loṛa wa shī na.

*Be thy hope in God, oh lover ;  
If thy hope be in man (thy necessity) will not depart (from thee).*

## A

**Ā**      - See AGHA.

**ĀBIYĀ**    (s. f.) amble. Dā wos ābiyā kadam lari, *this horse has the ambling pace, i.e., can amble*. Dā wos sha ābiyā waiyī, *that horse ambles well*.

**ĀCHIAWEL** (v. reg. tr.) (1) *to throw*. Kōrtīs rowochawa, *throw me a cartridge*. (2) *to cast*. Tsinai yé pa makh wochawela, *she veiled her face*. (3) *to put*. Yawa pakha yé khwulé ta āchawelyé do, *he has put a pinch of it in his mouth*. Wos ta di jawji āchawelyé do? *have you put the bridle on the horse?* (4) *to move towards, bring in contact*. Spī khwula rowochawela, *the dog sniffed at, or tried to bite, me*. (5) *to deposit*. Téi khara āchawelyé do, *the river has deposited silt*. (6) *to throw in wrestling, put down*. Rotsa, che brid sara wukī, che sara wochawī; che kīm yo yé bel wochawan, *nör yagh zör pé tër dai, come, let us grapple and try to throw each other; the one that puts the other down, his strength is the greater*.

**ADAB**    (s. m.) (1) *politeness*. Bé-adaba sarai dai, *he is a man devoid of politeness*. (2) *kindness, moderation*. Mizh dèr had wèrsara wukrel, kho dā de mīzh sara adab wukan, *we behaved very badly to him, nevertheless he treated us very considerately*. (3) *seclusion of women*. De dè kōr adab dai, satar sotī, *seclusion prevails in this family, it observes the parda system*. De shezé yé dèr rēt satar adab dai, *his wife's parda and seclusion are very strict*. (4) *women's apartments*. Wa aghé

NOTE.—The contractions used in this vocabulary are as follow: adj. = adjective; adv. = adverb; conj. = conjunction; f. = feminine; indecl. = indeclinable; int. = interjection; intr. = intransitive; irr. = irregular; m. = masculine; pl. = plural; prep. = preposition; pron. = pronoun; reg. = regular, s. = substantive, i.e., noun; tr. = transitive; v. = verb.

Round brackets indicate that the words they enclose are implied by the context, square brackets that they are present but are unnecessary. Square brackets also indicate the absent parts of defective Waziri verbs, etc.

- banglé ta ma wèrta ; wolata de shezé adabina di, *do not go near that house ; the women's apartments are there.*
- ĀDAM (s. m.) Adam. Bani Adam, *children of Adam, mankind.* Bani Adam, nawz au Shaiton, dā dwa-sara dushman di, *lust and the devil, these both are enemies of the human race.*
- ĀDAT (s. m.) custom, habit. Dāsē ādat yé dai, *such is his way.* (adj.) accustomed. Zyai mi pa bad korina ādat shewai dai, *my son has become accustomed to (doing) evil deeds.*
- ĀDEWAI (adj.) lonely, without relations.
- ADNA (adj.) insignificant. Dā kho yo adna saṛai dai, *but he is a man of no position.*
- AGHA (adj. and pron.) See Grammar, pages 15 to 17.
- AGHASÉ See HAGHASÉ.
- AGHZAI (s. m.) thorn.
- AGHZANA (adj. f.) Aghzana wuna, *a thorn-tree.*
- AI (adj.) (1) turned out, driven out. Ai kawa, *turn him out.* Ghwo mi aiyé keryé di, *I have driven out the cows.* (2) dismissed. Khpul nikar di pa tse kissa ai kan? *why did you dismiss your servant?*
- AIB (s. m.) defect, fault (physical or moral). Yo aib yé dā dai che řind dai, bel aib yé dā dai che bad-amali dai, *one of his defects is that he is blind, another that he is badly behaved.*
- AIBNOK (adj.) having defects, faults (human being or animal).
- ĀJ (s. m.) pilgrimage to Mecca. Tsālwer ājina mi kerī di, *I have made the pilgrimage four times.* De āj vrez, *the day immediately preceding either Id.* De āj pa vrez pa Mullo Kazhdar bondi nendora wa, *there was a show at (the) Mullaḥ Kazhdar (shrine) the day before the Id.*
- AJAB (adj.) remarkable. Ajab péshkash, *a remarkable present.*
- AJAL (s. m.) predestined day of death. Shkorzan wuwé che zerka mi zeke wunawishta che ajal yé na waṇ, *the shikari said "I did not hit the chikor because its time had not come."*
- ĀJĪ (s. m.) one who has performed the pilgrimage to Mecca, a Haji. De ājī jomé zarghuné di, *A Haji wears green garments.* Ājion Khudai bé-darwéghe na na ko, *God makes no Hajis who are not liars, i.e. travellers tell strange tales.*
- AJĪBA (adv.) strangely. Ajiba é khpul rang badal kerai waṇ, *strangely did he disguise himself.*
- ĀJIZ (adj.) helpless, poor, submissive. Boida di de ājizoné ghaur kawel, *it is right to attend to the grievances of the helpless.*
- ĀJIZĪ (s. f.) (1) helplessness. (2) humble submission. Sarkor ta ājizi kawa, *make humble submission to Government.*

- AKAL** (*s. m.*) (1) *intelligence*. Dā saṛai akal ḡer lari, *that man has much intelligence*. (2) *mind*. De ḡhundé pa aklina dā kissa kharopa do, *yo akal yé na mani, in the minds of all that idea is wrong, not one mind admits it*. Bé-akal or kam-akal, *stupid*. Bé-akli or kam-akli, (*s. f.*) *stupidity*.
- AKALMAND** (*adj.*) *intelligent*.
- AKBAK** (*adj.*) *astounded*. Akbak wudarédan, *he stood amazed*.
- AKRĀBA** (*adj. f.*) Akrāba sheza, *a scorpion-like woman, i.e. one whose husbands invariably die*. [Allusion is to a belief that the female scorpion devours its mate.]
- ĀKHĒR** (*adv.*) *at last, in the end*. Ākhēr yé mazal ḡer wukan, *it ended in his walking a long way*.
- ĀKHĪRAT** (*s. m.*) *next world, world to come*. Umar mi khwushai tēr kan, de ākhīrat depora mi hētḡ gaṭṭa wunakra, *I have wasted my life, I have made no provision for the life to come*. Pa ākhīrat kshé khīré wa di pa kor shi, *in the world to come houris will be your portion*.
- AKHTIYOR** (*s. m.*) (1) *power, authority*. De mré akhtiyor, (or é zhwandi akhtiyor) di pa los dai, *in your hand is the power of death (or of life), i.e. it is in your power to do (with me) as you please*. (2) *accord*. Kudrati kor dai, pa khpul akhtiyor shewai dai, *it is an accidental affair, it happened of its own accord*.
- AKHTIYORMAND** (*adj.*) (1) *possessing authority*. (2) *masterful*. Lāl Khān akhtiyormand saṛai waṇ, *Lal Khan was a headstrong fellow*.
- ĀKHWUND** (*s. m.*) (1) *unworldly man*. Parhéz é nīwelai dai, ākhwund shewai dai, *he has adopted abstinence, he has become a good man*. (2) *man of a sacred caste or profession*. Akhwundon dwa kisma di; *yo kho che pa khpula ākhwund wī, sabak yé ḡer wéylai wī; yo kho che plor nīke yé mullo wī, au dā hān ke pa khpula lwustai na wī ākhwundon yé byéli, Akhwunds are of two kinds; one, namely, that is an Akhwund of himself, that has studied much; and one whose father and grandfather, i.e. ancestors, were priests, and this latter, even if he has not studied himself, they call [him] an Akhwund*. Pa ākhwund bondi dzon dam ka, *get yourself blown on (as a cure) by a holy man*.
- ĀLAM** (*s. m.*) *people*. Dēr ālam dai, *there is a great crowd*.
- ĀLLĀ** (*s. m.*) *God*.
- ĀLLĀ** (*int.*) *indeed, really*.
- ĀLEK** (*adj.*) (1) *light*. Ke drind bor na shé vrelai, nōr wa ālek dērkawap, *if you cannot carry a heavy load I will give you a light one*. (2) *unreliable*. Ālek saṛai dai, itibor yé nishta, *he is an unreliable man, there is no depending on him*.

- ALICHA (s. f.) *kind of plum.*
- ĀLIM (adj.) *learned.* Ster ālim saṛai dai, *he is a very learned man.*
- ALGAP or (s. m.) } *nullah, ravine.*
- ALGAPPA (s. f.) }
- ALGHO (s. f.) *dissatisfaction, discontent.* Pa watan kshé wa algho wushi, *there will be discontent throughout the country.*
- ALK (s. m.) *throat.*
- ALMOS (s. m.) *lancet.* Rag mi pa almos wuwaiyan, *I cut a vein with a lancet, i.e. had myself bled.*
- ALWO (s. f.) *sweetmeats.*
- AMAK (adj.) *stupid.* Amak yé, *khwushai zhaghézhé, you are a fool, you are talking nonsense.*
- AMAL (s. m.) *deed, conduct.* De kénat pa vroz nék amal pa chār shī, *a virtuous life will avail on the day of the resurrection.*
- AMBOR (s. m.) *store, heap.* De ghallé ambor, *a store of grain.*
- AMĪR (s. m.) *commandant, general of a tribal force.* De lshkar tsalveshtai amīr yé būlī, *the commander of a tribal army is called the Amir.*
- AMONAT (s. m.) *trust, deposit.* Amonat yé *khanat kan, he committed a breach of trust. Khpul mol mi wèrzokha amonat yéshai dai, I have placed my property with him as a deposit.*
- ANDAI (s. m.) *one end of a carrier's double sack.* Yo andai mi ḡak dai, che dwa sara ḡak shī byā ghīndai mi ḡak shan, *one end of my sack is full, when both are full then my whole sack is filled.*
- ANDARPOYA (s. f.) *ladder.*
- ANDOWONA (s. f.) *water-melon.*
- ANDRA (s. f.) *grindstone.* Pa pradai andra na *khpula spinikhwāra sha do, better is one's own whetstone than another man's grindstone, i.e. a poor thing but mine own.*
- ANGRÉZ (s. m.) *Englishman.*
- ANGRÉZĪ (adj.) *English.* Angrézi pesh roghelai dai, *ṡipak joṛawī, an English smith, i.e. who understands English work, has come, he repairs guns.*
- ANJ (s. m.) *assafœtida.*
- ANĒĒDEL (v. reg. intr.) *to bray.*
- ANĒĒZHAI (s. m.) *braying.*
- ĀP (adj.) *excused, remitted.* Hāwola rota āpa do, *forced labour, or contribution, is excused to me.*
- ĀPĒDEL (v. reg. intr.) *to cry, scream, bark.* Trērai che Imoshom āpēzhi byā wyaiyi che baḡhawa w'apēda, *ṡōk pa keli kshé wa mē shī, when the fox barks at night-fall they say "The fox has cried, some one in the village will die."*

APIM (s. m.) opium.

APIMKHËR (s. m.) opium-cater.

ARA (s. f.) saw. De aré ghwoshina, the teeth of the saw.

ARĀRA (adj. f.) stammering. Arāra zhebba yé do, he stammers in speaking.

ARQHAMOL (s. m.) hostage.

ARĪRA (s. f.) a medicine for diarrhœa. [There are two kinds "tëra" black, and "zyëra" yellow.]

ARJAMAI (s. m.) yawn.

ARJAMÉDEL (v. reg. intr.) to yawn.

ARKHAN (adj.) skirting, following. Dā sarak de ti pa ghwora arkhan tlelai dai, that road runs close along the bank of the river.

ARKHËYEL (v. reg. tr.) shave.

ARMOND (s. m.) (1) sorrow, regret. Ke meṛ na wai, nür wèrpasé wa mi dāmra armond na kan, if he were not dead I would not grieve for him so much. (2) pity. Armond, armond dai, it is a thousand pities.

ARWOH (s. m.) soul. Lmāshomak che shorézhī shezé ta wuwyaístai che wazifa wèrkai, de meṛyé arwohina di, when the bats flit about say to the women, "Give food to the poor, for these are the souls of the dead."

ARYÉSHT (s. m.) dispute, wrangling, insistence. Der aryésht é rosara wukan, he argued with me most persistently.

ARYON (adj.) amazed, confused.

ARZ (s.m.) petition, request. Arz mi wèrta kerai dai, arz yé wu n' arwédan, I made my request to him and he would not listen to it.

ARZĪ (s. f.) written petition.

ARZON (adj.) cheap. Arzon mi wokhest, I bought it cheap.

ARAKAI (s. m.) (1) yoke-peg. (2) rung of a ladder. (3) screw of native mandoline (ribob). (4) small rafter.

(adj.) broken, rough. Dā watan arakai parakai dai, this is a broken country.

ĀRAWEL (v. irr.)

tr. (1) to turn over, put upside down, turn inside out. Ze é worawan, k̄ho ārawelai na shan, I keep turning it over, but I cannot turn it over, i.e. I am trying, but cannot turn it over. (2) to direct. Kazhê stergé wélér'ārawé? why do you turn crooked eyes to me? i.e. why do you look at me askance? De Gāng pa lōxi mak̄h ma ārawa, do not turn in the direction of the Ganges. (3) to move. Tipak mi chā ārawelai dūrawelai dai? who has moved my gun? (4) prove, consider proved. Mukaddama pé wu é n'ārawela, he did not convict him in the case.



- intr.* (1) *to turn over.* Shangerai mi wushtai dai, psha mi wushtyé do, *my ankle, my foot, has turned over, i.e. I have strained my ankle, my foot.* (2) *to turn the corner of, disappear behind.* Che dazd mi wukan, agha é ghre na wuweshit, *as I fired, he disappeared over the hill.* (3) *to go and come.* Nabbi Khān kalla wa Datta Khél ta owarī kalla r'owarī *Nabbi Khan is always going and coming at Datta Khel.* (4) *to be queer, outlandish.* De Piro zhebba dëra wushtyé do, *Piro speaks a strange dialect.*
- ĀRI or (s. f.) *need, want, request.* De ārai cheshtan, *a man who has*  
 ĀRA *something to ask.* Ner shezé de khpulé ārai depora de shé sarai wa ziyoratina ta drimī, *men and women on account of their wants visit the shrines of saints.*
- ĀRIYA (adj.) *at variance with, disputing.* De sarī sara āriya shwan, *I had a difference with the man.*
- ARYĀ (adj. f.) *in heat (she-buffalo).*
- ASAL (s. m.) (1) *descent, extraction.* Asal mi she dai, *I am of good family.* (2) *tribe.* Asal di tse dai? *what is your tribe?* Te de asla tsök yé? *what are you by tribe?*
- ASAR (s. m. no pl.) (1) *impression.* De akhwund wāz robondī hēts asar na ko, *the Akhwund's sermon makes not the least impression on me.* (2) *sign.* Gwup wukhét, asar de manī dai, *the constellation Gwup has risen, it is a sign of (the approach of) autumn.*
- ASBOB or SABOB (s. m.) *things, belongings, luggage.*
- ĀSÍ See HĀGHASÉ
- ASH (int.) *stand still!* (only to camels and donkeys).
- ĀSHIKMĀN (adj.) *in love.*
- ĀSHINO (s. m.) (1) *friend.* (2) *acquaintance.* (3) *paramour.* Āshnoyon dré di, yo kha dā dai che dër yé pézhané, yo kha dā dai che ila kadar kha pézhané, dréam kha dā dai che de shezé sara āshnoyi wī, de mère na pejté kissé wërsara ko, *there are three kinds of "ashnas," one is he whom you know well, one is he whom you know slightly, and the third is the man who carries on with a married woman, without her husband knowing about it.*
- ĀSHNOYI (s. f.) (1) *friendship.* (2) *acquaintanceship.* (3) *liaison, intrigue.*
- ASHRAFĀI (s. f.) *any gold coin.*
- ASİL (adj.) (1) *full-blood, thorough-bred.* Wos mi asil Wazirai na dai, nim posanai dai, *my horse is not a real Waziri, he is half up-country (i.e. Afghan).* (2) *genuine.* Asil tipak ghwoṛan, nakli na ghwoṛan, *I want a genuine not a made-up rifle.*

- ASL (*adj.*) *real*. Asla khabara dā do, *the real fact is this*.
- ĀSMON (*s. m.*) *sky*. Āsmōn gharezhī (or tānezhī), brēshēzhī, *the sky thunders, lightens, i.e. there is thunder, lightning*.
- ĀSON (*adj.*) *easy*.
- ĀSONAI (*s. m.*) *rest*. (1) De āsonī wakht dai, kheḥ wuka, *it is the time for rest, sleep*. (2) *relief*. De khwazhē āsonai yē shewai dai, *he has obtained relief from his pain*.
- ASSI (*s. m.*) *September*.
- ĀSTEL or YĀSTEL. (*v. irr. tr.*) (1) *to take out, pull out, extract*. Kim yo di khwash dai, agha wubosa, *take out, i.e. choose, the one that you like*. (2) *to lead out, conduct out*. Mo jilāb wērsara wukan, pa darwoza mi wuāstel, *I saw them off, I took them out by the gate*. (3) *to produce one thing from another*. Shezé kuch zenē āsteli dī, *the women have made butter from it*. (4) *to hatch out*. Chirga che kuranga shī yowyé mashi, shelama vrez chargiri wubosi, *when the hen stops laying she sits on the eggs, the twentieth day she brings out the chickens*. (5) *to show, exhibit (in special phrases)*. Toba yē āstelyē do, *he has shown penitence, i.e. has repented*.
- ĀSTEWAI (*adj.*) (1) *single*. Āstewai kadam, *a single pace, i.e. from one foot rising to the other coming down*. Āstowyē sharni, *a single blanket, i.e. having one thickness of cloth*. (2) *lonely, without family or relations*.
- ASWĒLAI (*s. m.*) *sigh*. Wélē di dāsē soṛ aswēlai wukan? *why did you heave such a cold sigh?*
- ĀTA (*s. f.*) *cubit*.
- ĀTANĒ (*s. m.*) *dance accompanied by singing and clapping of hands*.
- ĀT (*s. m.*) *shop*. Pulonki wa āt ta roghelai wan, *I had come to so-and-so's shop*.
- ATĒRANĒ (*s. m.*) *kind of reel for winding thread on*.
- AU (*conj.*) *and*.
- AUDAS or AVDAS (*s. m.*) *ceremonial ablution*. Ke lmīnz ké, awwal audas ka, *if you are going to pray, first perform the ablution*.
- AVTĒWUN (*adj.*) (1) *blooming, in first youth*. Avtēwun zhenai, avtēwuna péghla, *a fresh lad, maiden*. (2) *first*. De owé vrezé pēti jai avtēwun dī, *up to seven days it is "first" milk*.
- AWOR or AWOŌŌ (*s. m.*) *June*.
- ĀWOZ (*s. m.*) *voice*.
- AWWAL or AWĀL (*adj. and adv.*) *first*.
- ĀZAN (*s. m.*) (1) *call to prayer*. (2) *crowing of cock*.

- ĀZĪZ** (*s. m.*) *relative on father's side beyond degree of first cousin.*  
**ĀZĪZĪ** (*s. f.*) *agnatic relationship. Āzīzī mi do wērsara, he is a connection of mine on my father's side.*  
**ĀZOB** (*s. m.*) (1) *agony, torture, pain. Dēr āzob ma pé tērāwa, zer yé halol ka, do not hurt it much, cut its throat quickly.* (2) *punishment in the world to come.*  
**ĀZOBĪ** (*adj.*) *suffering, in pain. Azobī yaṇ na mraṇ, I am in great pain yet cannot die.*

## B

- BĀBĀ** (*s. m.*) (1) *father. Mamōzī Marṣī Khél ta ghund Wazīr, Dawar, Indion bābā wyaiyī, all Waziris, Dawris and (even) Hindus call Mamozī, the Marṣi Khel, "Father Mamozī."* (2) *any old man. É bābā ! well, old gentleman !*  
**BABĒZAI** (*s. m.*) (1) *fan.* (2) *punkha.*  
**BABĒZHENNA** (*s. f.*) *trembling, tremour. Tebba che saṇi khézawi agha babézhenna do ; babézhenna de qor depora hāṇ do, de ghussé depora hāṇ do, when ferer makes a man shake, that is trembling ; trembling is caused also by fear, and likewise by anger.*  
**BAD** (*adj.*) (1) *bad, evil, wicked. Badé shezé, immoral women. Pa bad korina rīzhāi dai, he is accustomed (to do) evil deeds.* (2) *fierce, resolute. Pa jang kshé qēr bad dai, pa shkor kshé hāṇ, hēts shai na prézhdi, he is a determined fighter and a determined hunter, he never lets anything go.*  
**BAD** (*s. m.*) *evil, offence. Dé ghundé badé na agha parhéz dai, he abstains from all kinds of evil. Bad ma wērtā wjaiya, do not speak evil of him. Bad yé qēr wukrel, he behaved very ill. Tsök novī bad ko, agha sahī larai, if anyone commits fresh offences, find out who he is.*  
**BAD-DZANĀWAR.** (*s. m.*) *pig, lit. evil-beast.*  
**BADAL** (*adj.*) (1) *changed. Dzon yé badal kaṇ, he disguised himself. Malik de nostī méla badala keryé do, the headman has changed his sitting-place.* (2) *exchanged. Tipak Sālo de Mubabbat Khān sara badal kaṇ, Sālo exchanged rifles with Mubabbat Khan. Wazīr de āshnoyi depora dastārīna sara badlāwi, Waziris exchange turbans with each other as a mark of friendship.* (3) *wound round. Pa los bondi renjé badalé ka, wind rags round your hand, i.e. bind it up.* (4) *surrounded. Pa kila bondi kand yé badal kēni dai, he has surrounded the fort with a ditch. Ghyézh mi pé badala kra, I embraced him*

- lit. *surrounded him with my breast.* (5) *behind.* Mizh ghundi na badal shwī, *we got behind the hillock.*
- (s. m.) (1) *something in exchange.* Badal klio roka, *but give me something in return.* (2) *revenge.* De mori badal yé wokhest, *he took revenge for the murdered man.*
- BADÉDEL (v. reg. intr.) *to become evil, to be offended.* Ke zṛe di na badézhī, *no offence to you.*
- BADĪ (s. f.) *active feud, declared enmity.* Che pillāl sara waiyī, sara wézhnī, agha badī byēlī; che wakhtī badī wī sara, mṛe wī, byā nékī wuko, agha mīzh dushmanī byēlī, *when at the moment they are fighting and killing each other, that is called a feud; when formerly there were feuds and murders and then they make peace, that we call enmity*
- BADĪDOR (adj.) *having a feud, blood-feud.*
- BADĪYAT (s. m.) *ill-feeling, hostility.* Badīyat mi ništa, *there is no ill-feeling on my part.*
- BADKORĪ (s. f.) *immorality.* Khipula dunyo pa badkori kshé yé kharopa kra, *he wasted his substance in riotous living.*
- BADKHWO (s. m.) *ill-wisher.* Ī mo badkhwō hān dai, é sarkor badkhwō hān dai, *he is both an illwisher of mine and badly disposed towards Government.*
- BADMĀSH (s. m.) *bad character, ruffian, scoundrel.*  
or  
BADMOSH
- BĀDOMA (s. f.) *high wind, dust-storm.* Stera bādoma roghla, *a great dust-storm is coming up.*
- BĀDON (s. m.) *truce.* De yawé myūshṭé bādon showanī dai, *a truce has been made for one month.*
- BADON (s. m.) (1) *almond.* (2) *almond-tree.* De badoné watan dai, *it is an almond country.*
- BADRAGGA (s. f.) *escort, guard.* De tso kasé badragga pa kor do? *what strength of guard is required?*
- BADRANG (s. m.) *cucumber.* De Waziré ster ster badrang pa Razmak kshé paido kézhī, *the big cucumbers of the Waziris are grown at Razmak.*
- BĀDRĪ (s. m.) *Augur.*
- BADKĪZHĀ (s. f.) *stout rope made from dwarf-palm.*
- BĀDSHĀ (s. m.) (1) *king.* Bādashū kūr, *a palace.* (2) *great man.* De bādashūyoné kishé di, *these are affairs for the great.*
- BADWĒ (s. f.) *swelling.* Prawor badwé wuwoyan, *the wound has swelled up.*

- BADAL** (*s. m.*) *mist*. Badal dai, na shi watan lidai, *it is misty, the country cannot be seen.*
- BADDÉ** (*s. f. pl.*) *trousers (only in certain phrases as baddé dèrchegegé ka che tondé na shi, pull up your trousers that they may not get wet).*
- BADYÉ** (*s. f.*) *bribe*. Badyé dèré khwàrélyé dī, *he has taken, lit. eaten, many bribes.*
- BADYÉKHÖR** (*s. m.*) *bribe-taker.*  
or  
**BADYÉKHÈR**
- BAGA** (*s. f.*) (1) *rein*. Wos ta mi bāgé wèrpréshwé, *I gave my horse rein, lit. let go the reins to my horse.* (2) *sinew, tendon behind heel or knee*. Gadāli, che wa éspātal ta tan, wé che bāga mi pré na ké, *as Gadali was going to hospital he said "Be sure you don't cut the sinew."* (3) *canter*. Wos mi pa bāgé she drimi, *my horse has a good canter.*
- BAGHRAI** (*s. f.*) *hole in the ground used as a mortar*. Pa mzeka kshé kandgholai wuko, spīnkhwāré pa kshé shākh ko ; dā baghrai byéli, *they make a hole in the ground and fix stones of a particular kind in it; that is called a "baghrai."*
- BAGHWON** (*s. m.*) *gardener.*
- BAGHWUN** (*s. m.*) *cheek.*
- BAHİR** (*s. m.*) (1) *caravan of camels, train of bullocks or other beasts of burden (any number from one upwards)*. Pa bahira tlelai dai, *he has gone with a caravan (to trade, cut wood, etc.)* (2) *an honest livelihood, trading*. Yār Gul, Jalāl Khél, ghīlā ko ke bayir ko? *Is Yar Gul, Jalal Khel, a raider or a trader?*
- BAIA** or **BAIYA** (*s. f.*) *price*. Baia yé tsemra do? *what is the price of it?*
- BAIĀNA** (*s. f.*) *earnest-money*. De baiané dā matlab dai che pa bel chā bondi khars na ké, *the object of earnest-money is this, that you should not sell (the thing) to anyone else.*
- BAIYA** See **BAIA**.
- BAIYAWUL** (*v. reg. tr.*) (*causative of baiyédel q. v.*) Khpul kör yé baiyawelai dai, *he has sent, started, his own household off (on the migration).*
- BAIYÉDEL** (*v. reg. intr.*) (1) *to flow*. Ébō pa wélé kshé baiyézhī, *the water is flowing in the irrigation channel.* (2) *to run*. De spī de khwulé na lyāré baiyéde, *foam was running from the dog's mouth.* (3) *to creep, crawl*. Mangarina pa mzeka baiyézhī, *snakes creep on the ground.* (4) *to migrate (of a nomad tribe)*. Pa dé myāshé kshé ghund Wazir wa ghire ta baiyézhī, *in this month all the Waziris migrate to the mountains.*

- BAJA** (s. f.) *o'clock*. Dog pa tsalör bajé rawonézhi, *the post goes at four o'clock*.
- BAKÄNRA** (s. f.) *kind of tree*.
- BAKAR** (s. f.) *flint*. De bakaré na yor wubosa, *strike fire from the flint*.
- BAKARİ** (adj.) *flint*. Bakarī tīpak, *flint-lock gun*.
- BAKHİYA** (s. f.) *stitch*. Dèré bakhīyè lagawelyé dī, *has put in many stitches*.
- BAKHRA** (s. f.) (1) *share of anything*. È mo bakhra tsémra shī? *how much does my share come to?* (2) *share in distribution of profits*. De kom bakhra pa twégh pèri wī, *the tribal distribution of profits is according to the distribution of burdens*. (3) *rent in kind*. Pa Tüchī kshé watan pa dréama bakhra karelai shī, *in Tochi land is cultivated on a third share of the crop (as rent)*. (4) *share of worldly goods, lot*. Sha bakhra Khudai rokeyé do, *God has given me a goodly portion*.
- BAKHSHEL** (v. reg. tr.) (1) *to give gratis, as a present*. Dèrbakhshelai mi dai, *I give you it as a present*. Tse di wèrwubakhsh? *what did you give him?* (2) *forgive*. Gunā robakhsha, *forgive my sin*.
- BAKSH** (s. m.) *gift*. Bakhsh rokerai shewai dai, *it has been given me as a gift*. Dā tīpak yé rota bakhshish rokerai dai, *he has given me this gun as a present*.
- BAKSHISH** (s. m.) *fortune, luck, destiny*. De chū bakhsh she wī, *he whose fate is propitious*.
- BALAD** (adj.) (1) *well-acquainted with, knowing well*. Dā sarai de watan balad dai, *that man is a competent guide*. Pa khpula nikarī balad sha, *make yourself acquainted with your duties*. (2) *experienced (in any line)*. She balad sarai dai, *he is a thoroughly experienced man*.
- BALADİ** or (s. f.) *acquaintance*. De hākim baladī wuka, *get to know the Political Officer*.
- BALAWEL** (v. reg. tr.) (causative of balédel q. r.) *to kindle, light*. Cho yor balawé bédor sha che belchërta wu na lagi, *when you kindle fire be careful that it does not catch i.e. spread, elsewhere*.
- BALÉDEL** (v. reg. intr.) *to burn, be alight*. 'Yor balézhi, *the fire is burning*. Tsirogh balézhi, *the lamp is lighted*.
- BÄLEL** (v. irr. tr.) (1) *to summon*. Ro wu yé béla, *call him here*. (2) *to call, name*. Dā tso byéli? *what do they call that?* i.e. *what is it called?* (3) *to consider as good as*. Dā jurm prékerai béla, *consider the fine as good as paid*.

- BALLÉ** (*int.*) (*expressing astonishment*). Ballé, ballé! dā yor tsangra bai shan, *Good gracious! how that fire has caught.*
- BALO** (*s. f.*) (1) *misfortune, bane, curse*. Tse halo wërta rasédelyé do, *some evil has overtaken him. (See bod.)* (2) *matter*. Nen tse halo do? *what is the matter to-day?* (3) *terrible thing*. Dā mzerni tsangra balo dai, *what a terrible creature that lion is.* (4) *poison*. Zarmalik balo khwarelyé wa; zeke mer shan, *Zarmalik was poisoned, lit. had eaten poison; that is why he died.* (5) *insects, vermin*. Jomé mi balo khwarelyé di, *insects have eaten my clothes.*
- BALWA** (*s. f.*) (1) *outbreak, riot*. Es balwé pa watan kshé werké shwé, *now-a-days there are no more disturbances in the country.* (2) *fight of any kind, violence*. Pa Maizar kshé balwa wunliwa, *a fight took place at Maizar.* Balwa ma rosara kn, *do not quarrel with me.*
- BAMBAL** (*s. m.*) *head, ear (of plant)*. De dergé, de juworé bambal shita, *reeds and maize have heads.*  
(*adj.*) *in ear*. Juwor bambal di, *the maize is in the ear.*
- BAMBAR** (*s. m.*) *Ghwut bambar or sarkunātai bambar, or brag bambar, hornet*. Zērakni bambar; *wasp.*
- BANAI** (*s. f.*) *blacksmith's bellows.*
- BAND** (*s. m.*) (1) *dam*. Wa wéla ta mi band āebawelai dai, *I have thrown a dam across the scater-course.* (2) *joint of the body*. Pa har yo band bondi pēr nim shi, *wound-money becomes half at every joint, i.e. customary compensation for wounds is divided by two for every joint passed, beginning from the trunk of the body.* (3) *arrangement, settlement*. Band yé wērsara wuloṛan, *he came to an arrangement with him.* Band rosara woklila, *or wunisa, make a settlement with me.*  
(*adj.*) *shut*. War band dai, *the gate is closed.*
- BANDAR** (*s. m.*) *path, track*. De ghlé bandarīna pa Waṭ Khwura bondi wūzi, *the tracks used by the thieves come out at Waṭ Khwura.*
- BANDĪ** (*s. m.*) *prisoner*. Zalmī Saidgi bandī nīwelai dai, *Zalmi, the Saidgai, has caught a prisoner.*
- BANDĪKH** (*s. m.*) *gun, rifle.*
- BANDĪKHONA** (*s. f.*) *jail.*
- BANDOBAST** (*s. m.*) *arrangement of any kind*. E mo tse bandobast ké? *what are you going to do for me?*
- BANGASSA** (*s. f.*) *sand-fly*. De bangassé ster āzob dai, *great is the annoyance caused by sand-flies.*

BANGLA (s. f.) *European house, bungalow.*

BANGOR (s. m.) *copper.* De bangoré kiza, *a copper water-pot.*

BANGYÉ (s. f.) (1) *hemp-plant.* Bangyé pa Shoro kshé q̄rèrè dī, *much hemp grows at Kaniguram.* (2) *bhang, hemp-drug.* Bangyé yé t̄sekawelyé dī, *they have smoked bhang.*

BANI See ĀDAMI.

BANJORAI (s. m.) *follower, retainer.* De Sāhiboné arqalion dī, de mali-  
or koné banjorī dī, *English officers have orderlies, native head-*

WANJORAI *men have "banjorais."* (2) *messenger, intermediary.* De Pēwanda Mullo banjorī pa Dawaré kshé shorézhī, *the Mullah Powindak's emissaries go about in Daur.*

BANNĪTSAI (s. m.) }  
BANNĪTSAIYÉ (s. f.) } *Bannuchi.*

BANĪEDEL (v. reg. intr.) (1) *to buzz.* Gélai de meehoné ghundi banrédé, *the bullets were humming like bees.* (2) *to make a peculiar sound.* Wuz che mast wī byā banī́ézhī, *when the markhor is rattling he has a particular cry.*

BAR (adj.) (1) *upper.* De kelī pa bar lōrī, *on the upper side of the village.* Bar warshand, *upper lip.* Bara zoma, *upper jaw.* Bar Dawar, *Upper-Daur.* (2) *situated up-stream.* Pa wēla bondi te bar yé ke lar yé? *Are you up-stream or down-stream on the water-course?*

(adv.) *up, above.* Bar wukhézhā, *climb up.*

BARAI (s. f.) *victory.* Pulonkī barai wukra, pulonkī larai wukra, *so-and-so was victorious and so-and-so was defeated.*

BARAKAT (s. m.) *prosperity, good health, favour with God and man.* Do to é plor barakat ze manan, *I admit that your father prospers in all his ways.*

BARAKATĪ (adj.) (1) *well-to-do, prosperous.* (2) *healthy, comfortable.* Sīrat yé tsōrb dni, ranzīrī pa kshé nishta, barakatī sarai dai, *his body is stout, there is no disease in him, he is blessed with good health.*

BARAMTA (s. f.) *seizure of men, animals or property to enforce reparation for an offence.* De Kobel Khélé Dālan Sahib sha baramta wukra, *Mr. Donald made a successful baramta of the Kabul Khels.*

BARAWA (s. f.) *doob, kind of good grass.* Pa Tōochī kshé barawa é wélé pa ghwoṛa shī, pa boghī kshé hān shī, *in Tōochī doob-grass grows on the banks of water-courses, also in gardens.*



**BARĀYAN** (*adv.*) *last night, yesterday evening.* Barāyan de shéé dá khabara mi árwédeyéé do, *late last night I heard this news.*

**BARBAND,** (*adj.*) *naked (only used of human beings).*

**BARWAND**  
*and*

**BAEWAND.**

**BARBAK** (*s. m.*) *belts, braces, etc.* Pa barbak kuhé Wazir bazmé, mlé tšpak, chofo, tšra shorawí, *the Waziris carry their powder-measures, pistol, knife and sword in belts.*

**BARĪZAR** (*s. m.*) *forenoon, from about 7 a.m. till noon.* De barēzar marai, *the morning meal.* Sabo cho lmonza wakht rawon shé barēzar wa Sanzallai ta wurakzhé, *to-morrow morning if you start at prayer-time you will reach Sarzallai in the forenoon.* Tankai barēzar, *early forenoon.* Klak barēzar, *late forenoon.*

**BARO** (*s. n.*) *arms, weapons.* Bargina wa torokha giāwina kshézhdan, *I will deposit the arms with you as pledges.*

**BARGHĒLAI** (*s. n.*) *lid, cover.* Barghēlai de dég pa khwula bondi kshézhda, *put the cover on the [crust of] the cauldron.*

**BARMA** (*s. f.*) *carpenters' drill and bar, native brace and bit.*

**BARMAND** See **BARWAND.**

**BAROHAR** (*adj.*) (1) *opposite to, on a level with.* Songa yé wēta barohara kra, *he levelled the year at her.* (2) *equal.* T to barohar dai ke ziyot dai? *is he equal to or greater than you?*

**BAROBARI** (*s. f.*) (1) *accuracy, success.* Nen de shkor barobari na wa, *he shot badly to-day.* (2) *equality, competition.* Malik sara barobari ma ka, *do not put yourself on an equality with the headman.*

**BARŠĒRAN** (*adv.*) (1) *on the tip.* Pa sandik kshé mi baršēran yéshai dai, *I have put it in the box on the top (of the other things).*

(2) *superficially.* Pa tšpak baršēran laghdelai dai, *he has only been superficially hit by a rifle i.e. been grazed by a bullet.*

**BARWAND** See **BARBAND.**

**BARWÉZA** (*s. f.*) *a kind of grass.*

**BAS** (*adv.*) (1) *enough.* Bas kawa, *shut up!* (2) *well.* Bas, dá kōr ta wurasēda, *well, she reached home.*

**BAST** (*s. m.*) *woman's marriage outfit, including jewellery.* Wa kšpulé lir ta dhēr she bast yé wērkan, *he gave his daughter a first-rate trousseau.*

**BĀSHIR** (*adj.*) *night-blind.*

**BĀTI** (*adj.*) *fallow, uncultivated for the time being.*

- BATSERRAI** (*s. m.*) (1) *spark*. De yor batserrai wulagéd, *a spark of fire fell on it.* (2) *atom*. Yo batserrai wa dèr na kaṇ, *I will not give you a particle.*
- BAT** (*s. m.*) *baking-iron*. Nāna ke owarzi hān, baṭ na shī motawelai, *the grain even though it jumps about cannot break the iron pot in which it is being parched, i.e. it is better to resign oneself to the inevitable.*
- BĀTÉ** (*s. f. pl.*) *barley husked and boiled*. Bāṭé pa ghèrai sara khwuri, *husked barley boiled is eaten along with ghi.*
- BATÈR** (*s. m.*) *quail*.
- BAYĪR** See BAHĪR.
- BAZAGOR** (*expletive, used in phrases such as the following*) Pa Khudai dā bazagor wé, che yo zhangh wuka, *By God I adjure you, speak but one word.*
- BAZMA** (*s. f.*) *powder-measure, hollow reed containing a measured charge for a gun.*
- BĀZOR** (*s. m.*) *bazaar, town*. Bannī Bāzor, *Bannu City.*
- BAZHAWA** (*s. f.*) *fox*.
- BÉ** (*prep.*) (1) *without*. Bé mo na térédai wa na shé, *without me you will not be able to pass.* (2) *devoid of*. Bé-matlaba kisen, *a meaningless speech.* See Grammar, page 39.
- BECHÉ** (*int.*) (*expressing admiration, surprise*.) Beché, beché! dā tsangra wos dai, *by Jove! what a horse that is.*
- BĒDIĀNAI** (*adj.*) *foreign, outlandish*.
- BĒDIYA** (*s. f.*) *desert, jungle, the open*. Bēdiya ta tlelai dai, *he has gone out of doors (sc. to relieve nature).*
- BĒDOR** (*adj.*) (1) *alert, on the qui vive*. Pa lyāré kshé bédor ésa, *keep your eyes about you as you go.* (2) *careful* (see balawel).
- BĒDORTIA** (*s. f.*) *watch and ward*. De ghulé shpa do, ze wa wèrta bédortia kaṇ, *it is a night for robbers, I will keep watch for them.*
- BĒGOR** (*s. m.*) *forced labour*. De Khōst Sardor ze wāniwān cho bēgor wuka, *the Governor of Khost seized me to make me do forced labour*, lit. (*saying*) "Do forced labour."
- BEL** (*adj. and pron.*) (1) *the other*. Pa belé lyāré drīma, *go by the other road.* (2) *another*. Bela lyār hān shita? *is there another road?* (3) *else*. Bel chēṛta, *elsewhere*. Bel tsók, *anyone (or some one) else*. (4) *next*. Bel kol, *next year*. (5) *the one after*. Bel sabo, *the day after to-morrow*. See Grammar, page 17.
- BĒL** See BŌL.

BÍLGĀ (s. f.) *stolen property recovered in such circumstances as to give a clue to the thief.*

BÍLGĀ

BELMANG (adj.) *flat, tasteless.* Belmang khwand yé dai, *it has an insipid taste.*

BÉLMĀZ (adj.) *who does not pray, profane, irreligious.*

BÍLNOZ

BÍLSHENNA (s. f.) *warp, threads which run lengthwise in the web.*

BEN (s. f.) *co-wife.*

BÉNĀSOPA (adv.) *suddenly.* Bénāsopa bāleli shewi yī, jomé na rowré, *we were sent for suddenly and have not brought (a change of) clothes.*

BĒNGA (s. f.) *ransom-money.* De Mahsidé guziān pa bēnga pèri dai, *the Mahsuds live by black-mail, i.e. by restoring for a ransom property that they have raided.*

BĒNGA (s. m.) *son of a co-wife.* Ke yīghé shezé khpul benzai ta zār wērkerai na wai, do umri knaid shewyé na wa, *if that woman had not given poison to the son of her co-wife, she would not have been imprisoned for life.*

BĒRA (s. f.) (1) *bher-tree.* (2) *bher-fruit.*

BESHKULLA (s. f.) (1) *misfortune, trial.* Beshkullé meshkullé! (*Salutation meaning "I hope you have no troubles."*) (2) *interruption.* Har wakht beshkullé pēshēzhi, zeke kor khālos na shan, *interruptions are always occurring, that is why the work has not been finished.*

BĪTAI (s. f.) *piece of meat.*

BĪTEL (v. irr. tr.) *take, take away, lead off (of human beings, animals and vehicles).* Dzon sara wa to byaiyan, *I will take you along with me.*

BĪWEL (v. reg. intr.) *take you along with me.* Wos mi ghīlé bételai dai, *robbers have taken away my horse.*

BĪĪKAI (s. f.) *small piece of meat.*

BÉZELL (s. f.) *retaining wall (of a terraced field).* Mamnirogha kshé bēzellé dērē di, *there is much terrace-cultivation, lit. there are many retaining walls, in Mamnirogha.*

BĪZH (adv.) *on the nearer side.* Krum de Kazhē na bēzh dai, Mazdak pèri dai, *Krum is this side of Kazha and Mazdak beyond it.*

BĪZHAI (s. m.) *necklace.*

BĒZHĪDEL (v. reg. intr.) *Werbēzhēdel, to collect together.* Khalk wērbēzh shewai dai, *a crowd has assembled.*

- BÉZHNLÉDEL** (*v. reg. intr.*) (1) *to shiver.* (2) *to start.* Qhrabo cho roghla byā wubézhnéd, *when the noise came he gave a start.*
- BĪ** (*s. m.*) *smell.* She bī, *a pleasant smell.* Reṭ or gañr or sakht or murdor bī, *a bad smell.*
- BĪDA** (*s. f.*) *advantage.*
- BĪKASH** (*adj.*) *that runs by scent (dog, etc.).*  
or  
**BĪWAIYINAI**
- BĪKRA** (*s. f.*) *bucket of leather or iron.* Bīkra kīyī tā wochawn, *let the bucket down into the well.*
- BĪLKUL** (*adv.*) *at all.*
- BĪMOR** (*adj.*) *ill, sick, diseased.*
- BĪMORĪ** (*s. f.*) *illness, disease.*
- BĪWAIYINAI** See **BĪKASH.**
- BĪNGA** (*s. f.*) (1) *property.* Dēra bīngai lārī, *he has much wealth.*  
or (2) *kot, fortified group of houses.* Pa Maizar kshé neryé
- BĪNGAI** bīngé dère shewyé dī, *many new kots have been built at Maizar.* (3) See **bēnga.**
- BĪNOK** (*adj.*) *putrid, offensive (carcase, clothes, etc.).*
- BĪRA SHWEL** (*v. intr.*) *to bring forth dead.* Sheza yé bīra shwa, *his wife had a still-born child.* Wospa mi bé-mindé bīra shwa, *my mare produced a dead foal prematurely.*
- BĪRA** (*s. f.*) *speed, quickness.* Pa bīra dā chār wuka, *do that work quickly.*
- BĪRWANDAI** (*s. m. used as adv.*) *quickly.* Bīrwandai dā kor wuka, *do that work quickly.*
- BĪSHITARA** (*s. f.*) *bedding.* De Waziré bishtara lamsai wī, *the bedding of the Waziris is felt.*
- BĪT** (*adj.*) *sulky.* Warbīz yé bīt dai, *his face, lit. snout, is sulky.*
- BĪṬAI** (*s. m.*) *bush, plant.* Arīra Indioné zokha wī, pa Tūchī kshé bīṭai yé nishṭa, *the Hindus keep arīra, the plant itself is not found in the Tochi.*
- BĪṬAKAI** (*s. m.*) *small bush, plant.*
- BĪWEL** See **BĒTEL.**
- BĪYÉṬĪ** (*s. f.*) *scissors (for cutting hair of head).*
- BĪYONṬ** (*s. m.*) *foal.* } Meṭ bīyonṭ yó roweṭ, *gave birth to a dead foal.*
- BĪYONṬA** (*s. f.*) *filly.* }
- BĪZ** (*s. m.*) *bhoosa, chopped or broken straw.* De bīzé kéṭa or kéṭkai, *a bhoosa-stack.*
- BLANG** (*adj.*) *full-blown (flower).* Gūl lyā ghīa dai, *blang shewai na dai, the flower is still a bud, it has not opened.*

- BLAVSÉDEL** (*v. reg. inîr.*) (1) *to catch, trip.* De pshé guta mi wublavsédel, *the toe of my foot caught.* (2) *stumble.* Pa tizhé wublavsédan, zeke naskör shwan, *I stumbled on a stone, that is why I fell on my face.*
- BLOBBA** (*adj. f.*) *pregnant, with child or young (woman or female animal).*
- Bo** (*int.*) *get out! go on! (only to horses).*
- BOD** (*s. m.*) (1) *wind.* Ster bod dai, *a high wind is blowing.* (2) *inflammation, swelling.* Bod yé wokhestai dai, *it is swelled up (limb, etc.).* (3) *rheumatism.* De zaré sarai balo bod dai, *the curse of old men is rheumatism.*
- BODIPÉRANG** (*s. m.*) *sypilis.*
- BOGH** (*s. m.*) *garden.*
- BOIDA** (*adj.*) *fit, right, proper.* Boida dāsē dī, che de mīzh sinati worwé, *this is right, that you should listen to our petition.*
- BÖL or BÉL** (*s. m.*) *rumour.* Pa bāzor kshé dāsē bōl gaḍ shewai dai che Sarkor Mahsidé ia lām tarī, *a rumour has started in the bazaar that Government is preparing an expedition against the Mahsuds.*
- BOLIGH** (*adj.*) *of full age, mature (man or woman).*
- BONA** (*s. f.*) *excuse, pretence.* Ke boné ké boné kho dère dī, ke mermoni ké lyaré kho dère dī, *of making excuses there is no end, but if you wish to be kind there are many ways.*
- BONDI** (*prep.*) (1) *on, upon.* Ghundi bondi nost dai, *he is sitting on the top of a hillock.* (2) *through, across.* Lyār pa Dāndī bondi do, *the road lies across the Dande plain.* (3) *to, for.* Zerni mi dērbondi dai, che zyaidi shewai dai, *I have good news for you, that a son has been born to you.* Pa har sarī bondi khpul watan Kashmīr dai, *to every man his own native country is Kashmir.* (4) *from, out of.* Pa narī dzīrina bondi shkör paimona jorézhi, *different kinds of baskets are made out of thin strips of dwarf-palm leaf.* (5) *by means of, by the agency of.* Pa tabib bondi dorī wuka, *have yourself treated by a physician.* Dēr sharop yé robondi tshelī wī, zeke bé-isha shwan, *he made me, drink much wine, lit. he drank much wine by means of me, therefore I became unconscious.* See Grammar, page 39.
- BONPA** (*s. f.*) *offshoot of a village (temporary or permanent).* Nakir de Enghar na pa bonḍa tlelai dai, *Nakir has gone from Anghar village to live in an outlying hamlet.*
- BONG** (*s. m.*) *call to prayers.* De sabo bong yé keṛai dai, *he has cried the morning call to prayers.*

- BOÑĒ** (s. m.) *eye-lash.*
- BOR** (s. m.) *load. Khar bor, donkey-load. De tso boré mol dai? how many loads stuff is there?*
- BORGAI** (s. m.) *small load. De wīkī khargī borgai dai, it is the small load of a little donkey.*
- BORIWOL** (s. m.) *carrier.*
- BORAI** (s. m.) (1) *damp grain, bhoosa, etc., mixed with gur or other relish and given to a cow to make it stand still at milking.* (2) *agreeable inducement. Pulonkai badmāsh hākīm pa'borī rīzh dai kan, the officer of Government has tamed so-and-so, the badmash, by good treatment.*
- BOSH** (s. m.) (1) *escort. Pa bahīra kshé bosh roka, give me an escort with my caravan.* (2) *bamboo, cane.*
- BOWAR** (s. m.) (1) *confidence, trust. Pa de safī dēr bowar mi dai, I have much confidence in this man.* (2) *belief. Ē mo bowar na dai che chéré dā kor wushī, I do not believe that this thing will ever happen.*
- BOZAI** (s. m.) (1) *pole of bed-frame. Wīzh d bozai, the side-stick. Land bozai, the cross-stick.* (2) *lintel; or side-post, of door-way.*
- BRAG** (adj.) (1) *variegated, partly of one colour partly of another. Brag wos, piebald, or skewbald, horse.* (2) *tinged with grey. Sar yé brag shan, his head has gone partly grey.* (3) *spotted, marked, pockpitted. Makh yé brag dai zeke Brag yé béli, his face is pockpitted so they call him "Spotty."*
- BRAND** (adj.) *astonished, taken aback.*
- BRÉSH** (s. m.) *twinge, shooting pain.*
- BRÉSHÉDEL** (v. reg. intr.) (1) *to pain, smart.* (2) *to flash, lighten. Āsmon wubrëshédan, there was a flash of lightning.*
- BRÉSHA** or (s. f.) *flash of lightning.*
- BRÉSHENNA**
- BRÉT** (s. m.) *moustache.*
- BRÉTAWAR** (adj.) *moustachioed, with a great moustache. Ākī Khon brétawar dai, Aki Khan has long moustaches.*
- BRID** (s. m.) (1) *boundary, frontier. Ē mo de wéshkī brid dai, it is the boundary of my field. De Manzar Khélé de Dawaré brid chéré kshé wī? where does the boundary between the Manzar Khels and the Dauris lie? Ē Sarkor brid, the British frontier.* (2) *attack (lit. or fig.) Mahsidé pa Idal Khélé bondi brid wukan, the Mahsuds attacked the people of Idal Khel village. Mizh wa kalla pa kitoba brid ki? when shall we attack the book? i.e. set to work on it.* (3) *raid. De keli pa mol bondi non brid shewni dai, a raid on village cattle took place to-day.*

- BURBURAI (*s. m.*) (1) *water-fall*. Pa Khé Algaḍ kshé burburai shā, *there is a water-fall in the Khe Nullah*. (2) *whoop, war-whoop* (executed with the lips and back of the hand).
- BUSULMON (*s. m.*) See MUSULMON.
- BUSULMONĪ (*s. m.*) See MUSULMONĪ.
- BUT (*s. m.*) *figure, image, picture*. Ghunḍ pa kshé buton likeli di, *it is all covered inside with pictures*.
- BUTKAI (*s. f.*) *wrist*.
- BUTWOL (*adj.*) *having a figure or picture*. Butwolé ripai, *British coinage*.
- BYĀ (*adv.*) (1) *again*. Byā dā kor wa wu na kaṇ, *I will not do so again*. (2) *then, next*. Awwal kshénostel, byā khabaie wukrelé, *first they sat down, then they began to talk*. (3) *then, at the same time*. Indī che Busulmon shī byā parācha shī, *when a Hindu becomes a Muhammadan he becomes thereby a "paracha"*.
- BZERG (*s. m.*) *saint, holy man endowed with miraculous powers*.
- BZERGĪ (*s. f.*) *claim to reverence, miraculous virtue*. De hādshā de spī gabar dai, bzergī na lārī, *it is only the tomb of the Emperor's dog, it possesses no sacred virtue*.
- BZHA (*adj.*) *broken through*. Dā dīwol ḍēr bzha dai, *that wall is full of holes, all broken in*. (2) *torn*. Dastor mi bzha shaṇ *my turban is torn*. Bzha kawol, *to tear (tr.)*. Bzha shwel, *to tear of itself (intr.)*.

## C

- CHABÉDEL (*v. reg. intr.*) *to limp (of man or animal)*.
- CHAGHANNAI (*s. m.*) *sugar-cane press*.
- CHĀGHĀR (*adj.*) *one-eyed*.
- CHAGHÉDEL (*v. reg. intr.*) *to chirp, twitter (of birds)*.
- CHAI (*s. m.*) *tea*. Chai pékh ka, *make the tea*. Chai tshé? *will you drink tea?*
- CHAJ (*s. m.*) *winnowing-tray or basket*.
- CHAKHMAKH (*s. m. and adj.*) *flint-lock*.
- CHĀKĪ or CHOKĪ (*s. m.*) *pen-knife*.
- CHAL (*s. m.*) (1) *trick, dodge*. Chal é rota keṇai dai, *he has cheated me, or, is trying to cheat me*. (2) *tact, discretion*. Pa chal sara, *diplomatically, not by force*.

- CHALAWEL** (*v. reg. tr.*) to move the bowels. Ke jamalkéta di khwarolyé wai, nör te wa yé chalawelai wé, *if you had taken jamalkéta you would have been moved.* (Also causative of chalédél, q. v., in its various meanings.)
- CHALÉDEL** (*v. reg. intr.*) (1) to move, go. Nen qēr bod chalézhi, *to-day a strong wind is blowing.* Rélgādi chalézhi, *the railway train is in motion.* (2) to pass current. Dré iipai wé, au dwé kalpé wé, au yawa chaléda na, *there were three rupees, and two were counterfeit and one would not pass current.* (3) to go off (of a firearm). Tīpak chalézhi, *there is firing.* (4) to go and come, frequent. Pa Tit Narai kshé sarai chalézhi, qor nishta, *at Tut Narai a man can go about, there is no danger.* (5) to last, survive. De mo wos qēr ranzir dai, wu wa na chalézhi, mer wa shī, *my horse is in a very bad way, he will not get better, he will die.*
- CHALI** or (*adj.*) tricky.
- CHALNOK**
- CHAMAN** (*adj.*) strong, robust. Kippat chaman sarai dai, *Kippat is a hale man.*
- CHAMANDĀ** (*s. f.*) prosperity, success in life. Zeke chamandé kaṇ, de Dālan pa makandī kaṇ, *I prosper by the favour of Mr. Donald.*
- CHANĀ** (*s. m.*) pan of a match-lock or flint-lock.
- CHANĀRA** (*s. f.*) wall, side, of a house. Stera chanāra, *long-wall, i.e. back or front.* Landā chanāra, *short-wall, i.e. either side.* Kākash nishta, chanāré walwédé, *there is no roof and the walls have fallen down.*
- CHANĀRA** (*s. f.*) gram.
- CHANĀRAWEL** (*v. reg. tr.*) to sift. Dā ghanam pa parwēzi chanārawa, *sift that wheat in a sieve.*
- CHANĀÉDEL** (*v. reg. intr.*) to ring, sound (of cow-bell, etc.)
- CHAPO** (*s. m.*) (1) sudden raid, invasion. Shērindīl Sardor pa Kazha bondi chapo wukaṇ, *the Governor Sherindīl suddenly made an inroad into Kazha.* (2) surprise by Government troops. Panz é wakhta de Tol Khélé wa chapo ta tlalai dai, *the troops started early to surprise the Tol Khels.*
- CHAPPA** (*s. f.*) wave, billow. Tī chappé wukré, *the river surges.*  
or **TSAPPA**
- CHĀR** (*s. f.*) (1) work. Tsörb yé, chār na ké, *you are lazy, you do no work.* (2) affair, thing. Pa shewyé-chār kshé kshémonai ma ka, *do not worry yourself about a thing that is past.* É dé chār é tse matlab dai? *what is the meaning of this?*



(3) *use.* Dū shai mi pa chār dai, *that thing is of use to me, i.e. I require that thing.* Pa dé shī bondi chār kan, *I use, make use of, this thing.*

CHARCHANĒA (s. f.) *sparrow.*

CHARCHĒBAI (s. f.) *wash-house.*

CHARÉ (s. f. pl.) *small-shot.* Tīṭ sha, charé wa dèrwulagī, *stoop down or you will get peppered with the shot.*

CHARGĪRAI (s. m.) *chicken.* Dréama myāshī chargīrai boligh shī, chīrg or shī, āzān ko, *the third month the chicken grows up, becomes*

CHARGŌTAI *a cock, and begins to crow.*

CHARKHĒLA (s. f.) } *crest, comb of cock.*  
or

CHARKHĪLAI (s. m.) }

CHARS (s. m.) *charas, hemp-drug.*

CHARSĪ (s. m.) *confirmed hemp-taker.*

CHAUDEL (v. irr. intr.) (1) *to crack.* Dīwol chaulalai dai, *the wall has cracked.* (2) *to break up, burst.* Gélai wuchaulai, *the bullet broke up, the shell burst.*

CHAWEL (v. reg. tr.) *to split, break up.* Sīrang wuchaléd, mōrcha yé wuchawela, *the mine went off and blew up the breast-work.*

CHE (pron., adv. and conj.) (1) *when.* Che ze wīlōṇ yaṇ, psha mi khwazhézhī, *when I am standing up my foot hurts.* (2) *if.* Dā totī che mo pa panjra kshé isor kerai na wai, dā wa tlelai waṇ, *if I had not put that parrot in a cage it would have flown away.* (3) *that.* Tokī na mi kēt che de to tarbīr délata rotan, *I saw from the window that your cousin was coming in this direction.* (4) *saying.* Rota wuwé che "drima", *he spoke to me saying "Go".* (5) *thinking.* Songa yé tēra kra che sheza mi és mra kraī, *he sharpened his spear thinking "suppose I were now to kill my wife."* (6) Che hakk mi wēr na ké! *pray do not give away (to others) that to which I am entitled!* See Grammar, page 17.

CHEG (adj.) (1) *high.* Marghai pa chegga wuna kshé nostn do, *the bird is sitting in a high tree.* (2) *tall.* Dēr cheg sarai, *a very tall man.* (3) *risen.* (See Chegédél) Ze wa cheg shaṇ khpul plor ta wa wèdrīman, *I will arise and go to my father.* Wercheg shaṇ, mē yé kan, *"so he up and killed him."* [This is the almost invariable phrase used in mentioning a murder.] (4) *raised.* Yish khpul maghzai cheg kan, *the camel raised its neck.* Baddé dèrcheggé ka, *pull up, the legs of your trousers.*

(adv.) perfectly, only in the phrase *cheg jor dai*, he is perfectly well.

**CHEGAWEL** (v. reg. tr.) (1) (causative of *chegédél*, q. v.). (2) to open. *Agha che wī, bel sarai khwula na shī chegawelai*, when he is present no one else can open his mouth, i.e. dares to speak. (3) *Wéla mi chegga kra*, I dug a channel.

**CHEGÉDEL** (v. reg. intr.) (1) to rise, arise. *Chegézha or cheg sha, stand up!* *Che ze yé wulidan, dai losi rocheg shan*, when he saw me he immediately rose to his feet. (2) to rear on hindlegs. *Wos chegézhī*, the horse is rearing.

**CHÉLA** or **CHŌLA** (s. f.) (1) division of a village, ward, mukalla. *Pa dagh keli kshé tso chélé di?* how many divisions are there in this village? *De keli sarī chéla pa chéla jurm prékawī*, the village people pay fines ward by ward, i.e. distribute the fine among themselves according to wards. (2) lane, street, of a village.

**CHÉLA** (s. f.) See **TséLA** (2).

**CHÉLAI** (s. f.) part of Waziri tunic where the cloth is double.

**CHENJAI** (s. m.) worm.

**CHENJĀN** (adj.) (1) worm-eaten, full of maggots. *Dā ghésha chenjena do*, this meat has gone bad. (2) long, tedious, almost too much so to be undertaken. *Chenjān kor dai*, it is a weary business.

**CHENĀJAI** (s. m.) disciple. *De ākhwund chonĀjai*, the akhwund's disciple.

**CHÈRÉ** (adv.) (1) where. *Dā lyār chère tlolyé do?* where does that road lead? (2) wherever. *Chère kshé wai, ze wa yé mīman*, wherever he may be, I will find him. (3) ever (past or future). *Pa khwo chère, dāsé shewī na di*, it has not ever happened so before. *Ummīnd mi na dai che chère dāsé wushī*, I do not expect it will ever so happen. (4) *Ko chère, if ever at all*, i.e. supposing. *Ko chère dāsé wushī, te wa tse wuké?* Supposing it were to happen so, what would you do?

**CHESHTAN** (s. m.) (1) owner. *De yīsh cheshtan*, the owner of the camel. *De kēr cheshtan dai*, wode yé shita, he is a householder, he is married. *De khpul sar cheshtan dai, nör daulat yé nishita*, he owns his own head, he has no other property. (2) possessor, holder. *De yīm cheshtan*, the man with the spade. (3) husband. *De shezé cheshtan kīm yo dai?* which is the woman's husband. (4) filled with, inspired by. *Do zidd cheshtan*, a pitiful man. (5) *De dwé cheshtan*, master of two, i.e. double-dealing. *Zalmai, Snidgi, de dwé cheshtan dai, de Sardor sara hān she dai au Sāhib sara hān she dai*,

*Zalmāi, the Saidgi, is a double-faced man, he stands well with the Afghan Governor (of Khost) and with the Political Officer (of Tochi) also.*

CHĪETAR (s. m.) *March.*

CHĪCHEL (v. reg. tr.) (1) *to bite.* (2) *to pinch, nip.* (3) *to sting.* Dré chichel di, yo de khwulé, bel de guté, dréam de lakai, *there are three kinds of "chichel," first (to bite) with the mouth, second (to pinch) with the fingers, third (to sting) with the tail.*

CHĪGHĀ (s. f.) (1) *pursuit-party.* De Boyé de Landé chigha rawona shwa, *the Boya and Land pursuit-party has started.* (2) *pursuit of raiders.* Chigha é Khaisora pēri mīzh wukra, *we pursued as far as the Khaisor.* (3) *duty, or system, of pursuit.* De ghund Amzoni yawa chigha do, *the Hamzoni villages are all reckoned as one for the purpose of pursuit.*

CHĪKARAI *See* CHĪRAI.

CHĪKER (s. m.) *mud.*

(adj.) *muddy, sticky.* Muhammad Khel chiker watan-dai, *Muhammad Khel is a heavy clayey country.*

CHĪKHARAI (s. m.) *rheum, substance which collects in corner of eye.*

CHĪKHĀN (adj.) *rheumy, having matter in corner of eye.* Sarai chikhān dai, sterga yé chikhānna do, *the man is rheumy-eyed, his eye is rheumy.*

CHĪLAI or TSĪLAI (s. m.) *bracelet.*

CHĪLAM (s. m.) *native tobacco-pipe, hookah.* Chilam tsékawé ko nasor wokhlé? *Do you smoke or do you take snuff?*

CHĪNA (s. f.) *lime.* Dā diwol pa china mi wukharelai dai, *I have lime-washed this wall.* Dā pa china kōr che winé, *that house built with mortar which you see.*

CHĪNGASH (s. m.)

CHĪNGASHA (s. f.) } *frog.*

CHĪNNAN (s. f.) *spring, fountain.* Sara chinna, *a cold spring.* De Sarkor khazona hamēsh zyēzhi, de dunyo chinne di, *the treasury of Government flows on for ever, it is the fountains of the world.*

CHĪPER (adj.) *faded, withered (flowers, crops, trees, etc.)* (2) *sad, melancholy (person).*

CHĪRAI or CHĪKARAI (s. m.) *crumbs of bread cooked in ghee.*

CHIRG (s. m.) *cock.* Kulangi chirg, *big cock, fighting-cock.*

CHIRGA (s. f.) *hen, fowl.*

CHOD (s. m.) *crack, cleft, fissure.* De kamar pa chod kshé gélni wuli, *he is firing bullets at the crack in the cliff.*

- CHOGH** (*adj.*) *smart, energetic.* Chogh sarai agha dai che tsalok tsalok kor ko, *an energetic man is one who works fast.*
- CHOGHA** (*s. f.*) *chogha, Afghan robe like a dressing-gown.* Khān Muhammad, Pir Ghulām, Shāmaddi ta choghé wèrkeryé shewyédì, *choghas have been presented to K. M., P. G., and S.*
- CHOKI** See CHĀKĪ.
- CHÖLA** See CHÉLA.
- CHOP** (*s. m.*) *print, mark.* Pa tizha wuwisht, pa malh yé chop pé wukan, *he threw a stone at him and made a mark on his face with it.*
- CHOPA** (*s. f.*) *breadth of hand, as a measure.* De Töchi wos che wi dyārlas chopé wī, *Tochi ponies are generally about 13 hands.*
- CHOPĪ** (*adj.*) *printed.* Chopī rakht, *printed cloth, print.*
- CHORĒ** (*s. f.*) *knife.* Stera chorē, *large knife.* Kamma chore, *small knife.* De mléchorē, *knife carried in the waist-belt.* Cheshtona chorē, *clasp-knife, hunting-knife.* Sarkhéyinyé chorē, *razor, lit. head-shaving knife.* De choré zgor yé wukan, *he stabbed with a knife.* Chorē qēra khwarēlyé shewyédō, *the knife is much worn down.*
- CHUTAI** (*s. f.*) *letter.* Chutai mi likelyé do, *I have written a letter.*

## D

- DĀ** See DAGHA.
- DABBE** (*s. f.*) *leathern vessel for conveying oil, ghi, gunpowder, etc.* Agha dabbe de télé dakka do, *that dabba is full of oil.*
- DABDABBA** (*s. f.*) *dignity, pomp.* De hākim stera dabdabba do, *great is the dignity of a ruler.*
- DĀBOB** (*s. m.*) (1) *dignity, awfulness.* De hākim dābob dai, zeke ghle qarézhi, *there is the prestige of the ruler, for this reason robbers are afraid.* (2) *pomp, magnificence.* Dēr dābob sara de bādshā lashkar roghai, *the royal army arrived in great state.*
- DĀDĀ** (*s. m.*) *term used in addressing father, elder brother or other senior man.*
- DAGHA** (*adj. and pron.*) See Grammar, pages 14 to 16.
- DAGHASĪ** See DĀSĪ.
- DAI** See DAGHA.

- DAI** (*asseverative particle used by some Waziris*). Dā kor wuka dai! Dā kor wa na wukan dai! *You must certainly do so! I will certainly not do so.*
- DĀIS** (*s. m.*) (1) *cuckold, man devoid of marital jealousy.* (2) *miser.* (3) *any poor-spirited man.* Dāis sarai agha dai, che *kh*pula sheza wirona wī wēzhiñi yé na; au che marai na wērkawī, na tīra ko, w'agh ta hān wyaiyī, *a man is "dais" whose wife is ill-conducted yet he does not put her to death; and one who does not give food, i.e. entertain guests, or show courage, he is called so too.*
- (*adj.*) *bad, objectionable.* Dāis watan, *a beastly country.*
- DĀLAI** (*s. f.*) *heap.* De tizhē dālai, *heap of stones.* (2) *unthreshed corn lying on the threshing-floor.* Ghanam pa dālai prote di, *the wheat is lying at the threshing-floor.*
- DALLOL** (*s. m.*) *broker, intermediary between buyer and seller.*
- DAM** (*s. m.*) (1) *breathing upon.* Ākhwund pa ma bondi dam wukan, *the holy man breathed on me (as a cure).* (2) *any spell, incantation.* Dam pé āchawelai dai, *he has cast an enchantment over him.*
- DAMAWEL** (*v. reg. tr.*) *to enchant, bewitch.* Cheze ranzīr wān ākhwund hamēsh damawelan, *when I was sick the holy man used to employ enchantments on me.*
- DAMBORAI** (*s. m.*) (1) *place where the gossips of the village meet.* (2) *heap (of grain, manure, etc.)*
- DANĪZH** (*prov.*) *See Grammar, page 15, foot-note.*
- DANOM** (*s. m.*) *the Daman plain at the foot of the Derajat frontier hills.*
- DAMOMA** (*s. f.*) *European big drum.*
- DĀMRA** *See DORA.*
- DAP** (*adj.*) *closed, shut.* War dap ka, *shut the door.* *Kh*ulpitai wērwochawa, *kh*wula yé dappa ka, *put in the stopper and close up the mouth of it.*
- DARAI** (*s. f.*) *durree (used as floor-cloth, tarpaulin, etc.)*
- DARĪDEL** (*v. reg. intr.*) (1) *to stand.* Sīkh wudara, *stand straight.* (2) *stand still, halt.* Wudara che wa to ta dērwurāsēzhan, *wait till I come up with you.* Wudara, ma ropasē parēzha, *stop there, don't keep running after me.*
- DARĪTSA** (*s. f.*) *chimney-hole, hole for smoke to escape from room by.*
- DĀRIYĀ** (*s. f.*) *drum covered at one end only, tambourine.*
- DARMOND** (*adj.*) *poor.*
- (*s. m.*) *medicine, in phrase dori darmond wuka, put yourself under medical treatment.*

- DARRA** (s. f.) (1) *door*. Darra banda ka, *close the door*. (2) *pass, valley*. De Töchi de darré hâkim tsök dai? *who is ruler of the Töchi Valley?*
- DARS** (s. m.) (1) *mosque with back-wall, or with back-wall and side-walls, only*. (2) *place of instruction, mosque-school*. Pa kim dars kshé di lwusti di? *in what mosque-school have you studied?* (3) *teaching, education*. É mo dars mullo kerai dai, *I was taught by a mullah*.
- DARSATNOK** (adj.) *terrible, formidable*. Jasim darsatnok sarai dai, *Jasim is a dangerous man*.
- DARSI** (adj.) *engaged in education*. Darsi mullo, *a teaching mullah*. Darsi ustoz, *an educational teacher*.
- DARWĠGH** (s. m.) *falsehood, lie*. Ghund darwĠgh yé wéyeli di, *he has told nothing but lies*.
- DARWĠGHZAN** (adj.) *lying, false*. DarwĠghzan sarai dai, *he is a liar*. DarwĠghzanna kissa do, *it is a false account*.
- DARWOZA** (s. f.) *gate, village-gate*.
- DARYOB** (s. m.) (1) *river*. (2) *Samundar daryob, ocean, open sea*. (3) *Kāri daryob, "kala pani," the Andamans*.
- DARD** (s. m.) *pain*. Pa ghund ghwoshina mi dard dai, *I have tooth-ache in all my teeth*.
- DARDMAND** (adj.) *sore, in pain (physical or mental)*. Ghwosh mi dard-mand dai, *my tooth hurts*. Pa dā kor bonḍi zre mi dardmand dai, *my heart is sore over this affair*.
- DĀSÉ** (adv.) (1) *in this way, so*. Dāsé wuka che pa to bondi itibor or wukī, *so act that he may trust you*. (2) *to such a degree, so*.
- DAGHASÉ** Dāsé kam-akal dai che pa hētḥ hān na pōézhī, *he is so stupid that he understands absolutely nothing*.
- DASKARA** (s. f.) *metal gauntlet*.
- DAST** (s. m.) *faecal matter, stool*. Dastina mi shī, *I am suffering from diarrhoea*.
- DASTOR** (s. m.) *pagri, turban*. De dastora walina sam ka au tsika lāka ka, *straighten the folds of your pagri and tuck in the end of it*.
- DAULAT** (s. m.) *wealth, riches*.
- DAULATMAND** (adj.) *wealthy, rich*.
- DAWAR** (s. m.) (1) *Dauri*. Dawar stergé pa ronje pa dré guté lari, *the Dauris have three fingers'-breadths of antimony round their eyes*. De Dawaré nirkh dai, *it is a custom of the Dauris*. (2) *Daur, the country of the Dauris*. Dawar de Töchi Kobel dai, de watan zre dai, *Daur is the Kabul of Töchi, it is the heart of the country*. Bar Dawar she watan dai, *Upper Daur is a fine country*.

- DAWO** (s. f.) request from God. Sha-dawo, *blessing*. Mo ta d̄eré shé-dawo wukr̄é, *he invoked many blessings on me*. Bad-dawo, *curse*. Dagh safi bad-dawo wokhestyé do, *the man is labouring under a curse*.
- DE** (prep.) See Grammar, page 39.
- DÉGAI** (s. f.) metal or earthen pot. Dégai é lghari na liré ka, *take the pot off the fire-place*.
- DÉLAI** (s. f.) eight-annas.
- DÉLATA** See DOLATA.
- DÉLF**, (adv.) (1) *here*. Délé kshé hélsök nishta, *there is no one here*.
- DILÉ** or **DOLÉ** Délé na lof sha, *go away from here*. Yawa safi délé bondi ze wáhelai yan, *a certain person struck me on this place*.
- (2) *hither*.
- DENENNA** (adv.) *inside, within*.
- or  
**É DENENNA**
- DEPORA** (prep.) (1) *for, on behalf of*. De chā depora dai? *for whom is it?* D̄era t̄ingora de mo depora wuka, *make strong recommendation on my behalf*. (2) *on account of*. De wuch-kolai depora ghalla girona shwa, *grain has become dear on account of the drought*. (3) *for the purpose of*. É dé depora roghai cho ghilā wuki, *he came for the purpose of committing theft*. See Grammar, page 39.
- DERGA** (s. f.) kind of reed. Sra derga, "*red*" reeds (*which cattle cannot eat*). Khera derga, "*brown*" reeds (*which cattle can eat*).
- DÉRKREL** (v. irr. tr.) (See KREL) *to give (to the person spoken to)*. Trémra ghworé, émra wa d̄erkawān, *I will give you as much as you want*.
- DERMA** (s. f.) (1) *hollow reed (which cattle can eat)*. (2) *barrel of* or **DERWA** *fire-arm*.
- DERMEND** (s. m.) (1) *threshing-floor*. Ghébal pa dermend bondi shi, *the treading out of grain is done on a threshing-floor*. (2) *the contents of a threshing-floor, grain and chaff mixed*. Dermend mi kéta kerai dai, lwāstai mi na dai, *I have heaped up the mixed grain and chaff, I have not winnowed it*.
- DERTLEL** (v. irr. intr.) (See TLEL.) (1) *to go (to the person spoken to)*. És wa d̄ertsan, *I will be with you in a moment*. (2) *to be known (to the person spoken to)*. Chal wa to ta d̄ertsī ke ne d̄ertsī? *Do you know the trick or not?*
- DERWA** See DERMA.
- DÉST** (s. m.) *friend*. Dést agha dai pa tanga vrez che pa k̄or shi, or **DÖST** *he is a friend who stands in good stead in the day of trouble*.

- DÍZAKH** (*s. m.*) *hell*. Gunagor wa dézakh ta loŕ shī, *the sinner will depart into hell*.
- DĪD** (*s. m.*) *sight, eye-sight*. Did mī khandanai shaŋ, *my sight has begun to fail*. Pa did mī na roghai, *I did not see it*. Pa did kshé khandanai yaŋ, *I am short-sighted*.
- DĪGAR** (*s. m.*) *in Imoz-digar, the late afternoon*.
- DĪKON** (*s. m.*) *furnace*.
- DILBOR** (*s. m.*) *darbar*. Lāṭ Sahib pa Takal bondi ster dilbor kerai dai, *the Lieutenant-Governor held a great darbar at Miram Shah*.
- DILBORĪ** (*s. m.*) *darbari, man entitled to a seat in darbar*.
- DILÉ** *See DÉLÉ*.
- DĪN** (*s. m.*) *the Muhammadan faith, religion*.
- DĪND** (*s. m.*) *noise, hubbub*. Dā dīnd, tsōk yé ko? *who is making that noise?* Dīnd ma roka, *don't disturb me*.
- DĪRA** (*s. f.*) *broad leather strap with wooden handle, "tawse."* Shékhoŋ dira pa los pa Imanzkhoŋa pásé gerzi, *the acolytes strap in hand go about looking for the worshippers*.
- DĪRANG** (*s. m.*) *ten annas*. Indī nandramai ripai ghūwushta, mo dīrang wērkaŋ, *the Hindu wanted a Kabuli rupee, I gave him 10 annas*.
- DĪWOL** (*s. m.*) *wall (inner or outer)*. Dīwol wāhel di zda dī ke na di dī zda? *do you know, or do you not know, how to build a wall?*
- DĪZH** (*adj. irr.*) *rough*. Pa chāki kshé yo watan dīzh dai au yo watan yé shwé dai, *one part of the pen-knife is rough and one part is smooth*. Sarak pést dai, dīzh na dai, *the road is easy, it is not rough*. Ghīnai mi dīzh shī, *my flesh creeps, lit. the pores of my skin become rough*.
- DOGH** (*s. m.*) *mark, spot*.
- DOGHĪ** (*adj.*) (1) *marked*. Pa nīnyé doghī dai, *he is marked with small-pox*. (2) *famous*. Dā doghī tabar dai, *that is a well-known family*.
- DOGUL** (*s. m.*) *bird's nest*.
- DOLATA** (*adv.*) (1) *here*. Dolata dèré khatṭé dī, *there is much mud* or DÉLATA *here*. (2) *hither*.
- DOLÉ** *See DÉLÉ*.
- DONA** (*s. f.*) *lump, swelling*. Dona khatelyé do, na yé pézhanaŋ che tse dona do, *a lump has made its appearance, but I do not know what it is*.
- DONA** (*s. f.*) *riding-bit*. Sakhta dona, *severe bit*.
- DONĒA** (*s. f.*) *flour*. De ghanamé donṇa, *wheat-flour*.



- DORA** (adv.) (1) *so, to such a degree.* Ke ze dora porawarai na wai or DĀMRA nör dora sinatī wa mi dēta na kra, *if I were not so heavily indebted I would not condescend to so much pleading with you.* (2) *so much, such a quantity.* Dora ma khwura che byā pa ghre khatalai na shé, *do not eat so much that you will be unable to climb the hills after it.*
- DORA** (s. f.) *jet.* Che rag mi wuwaiyan nör dāré doié yé wukré leke pse che halol ké, *when I cut the rein it spouted (blood) like when you "halal" a goat.*
- DORĪ** (s. f.) (1) *medicine for internal use.* De tabīb dorī ze na kraṇ she, *the doctor's medicine has not made me well.* Doi-darmond, *medical treatment.* (2) *medicine for external application.* Da dorī ra dzon bondi wumazha, *rub this liniment on yourself.* (3) *Ē chirgé dorī, spices.*
- DORĪ** (s. m. pl.) *gunpowder.* De tērē dorai ṭipak dai, *it is a gun for use with black powder.*
- DORA** (s. f.) *front-tooth (of man), tusk (of animal).*
- DORAWAR** (adj.) *long-toothed, tusked (man or animal).*
- DOST** See DĒST.
- DOWA** (s. f.) (1) *claim.* Ē dagh paṭi dowa ze laṇ, *I lay claim to this field.* (2) *dispute, argument.* Tse momlé dowé rosara ké? *why quarrel with me?*
- DRAB** (s. m.) (1) *name of a disease of the skin.* (2) *name of a plant by digging up which, wherever found, the disease is supposed to be cured.* (3) *beating of drum.*
- DRABAWEL** (v. reg. tr.) (1) *make a pattering movement.* Zhenkī pasé pshé or wudrabawa che wudabézhī, *pretend to run after the child so that it may be afraid.* (2) *beat, thump.* Saṇai mi she drabawelai dai, *I gave the fellow a good thrashing.* Lamsai pa dīndap wudraba, *beat the felt with the mallet.* (N.B.—The past participle of the form drabel is wanting.)
- DRABÉDEL** (v. reg. intr.) *to throb, palpitate.* Zre mi drabézhī, *my heart is beating violently.*
- DEABLA** (s. f.) *cake of cow-dung.*
- DRANG** (s. m.) *mine.* De molgé drangina pa Kiyāt kshé di, *the salt-mines are in Kohat.*
- DRAZAN** (s. f.) *wedge.*
- DRÉAM** (adj.) *third, one after next.* Dréama vrez, *the day after to-morrow.*
- DRÉAM** (s. m.) *arbitrator.*
- DRÉAMWOLAN** (s. m.) *arbitration.* Dréamwolan mi keṇai dai, *I arbitrated.*

- DRESTA** (*adj. f.*) *whole, entire; in the phrases dresta vrez, live-long day, etc. Dresta myāsht pa keli kshé bīmori wa, there was sickness in the village the whole month through.*
- [DRĪMEL]** (*v. intr. irr.*) *to go. Drīman, pa tlel kshé yaṇ, I am going, I am in the very act of setting off. Rodrimī, comes. Yod mi rodrimī, I remember.*
- DRĪND** (*adj. irr.*) *heavy (literally and figuratively). Pa mo bondi dā dēr drind kor dai, that is a very heavy piece of work for me.*
- DRĪZA** (*s. f.*) *stubble, standing straw.*
- DRĪZGOR** (*adj.*) *reaped but not ploughed up. Drizgor paṭai, a stubble-field.*
- DUNYO** (*s. f.*) (1) *property, wealth. Dunyo de mo na dēra yé wugaṭela, he won a great deal of property from me, i.e. did me out of. Zhaundai mra dunyo lārī, he owns both "dead stock" (inanimate property) and live stock. (2) world. Dā de kēp pa khwashī kshé waṇ, pa dzon pa dunyo khabar na waṇ, he was in the delight of intoxication, unconscious of himself and of the world.*
- DUSHMAN** (*s. m.*) *enemy (see BADI). Tipak mo wa dushman ta wunīwaṇ, I aimed my rifle at my enemy. De kēt pa sar dushman rowukhatel, the enemy got on to the top of our kot. De dushman wulma che roghni los yé pa ébō na winzel, pa ghēri yé wuwinzel, when one of the enemy came as a guest they did not wash his hands with water, they washed them with ghi.*
- DUSHMANĪ** (*s. f.*) *enmity.*

## DZ

- DZANĀWAR** (*s. m.*) *animāl.*  
or (*adj.*) *stupid. Dā dēr dzanāwar saṇai dai, he is a very*
- DZONAWAR** *stupid man.*
- DZANDZĪR** (*s. m.*) *chain.*
- DZANDZĪRAI** (*s. f.*) *small chain, curb-chain.*
- DZAND** (*s. m.*) *delay. Nen di wélé dāmra dzand kaṇ? Why have you been so long, why are you so late, to-day?*
- DZANOZA** (*s. f.*) (1) *bier. De mre dzanoza gabar ta yowrela, they carried the dead man's bier to the grave. (2) funeral. Pa dzanoza tlelī dī, they have gone to the burial.*
- DZAVT** (*adj.*) *even (number). De dzavt tok léba, the game of odds and evens.*
- DZAWOB** (*s. m.*) *answer, reply. Dzawob ma roka, don't answer me back.*
- DZAWOBGAR** (*adj.*) *ready with excuses.*

**DZEL** (s. m.) (1) *net (for catching quail, etc.)* (2) *spider's web.*  
(3) *horse-clothing, jul.*

**DZENÉ** (adj.) (1) *some.* Dzené khalk dāsé wyaiyi, *some people say so.*  
(2) *some ... others.* Pa dzené dzōi kshé wuné gānṛé di, pa  
dzené dzōi kshé tranganṛé di, *in some places the trees are*  
*thick, in others they are sparse.* See Grammar, page 14.

**DZÉT** or **JOṬ** (s. m.) }  
**DZÉṬA** or **JOṬA** (s. f.) } *young buffalo.*

**DZĪ** See **DZŌI**.

**DZĪNDAI** (s. f.) (1) *fringe (of pagri).* (2) *tassel.* Pa bézhī kshé dzīndai  
wī, *a necklace has tassels.*

**DZĪR** (s. m.) *strip, fibre, string.* De mazerri dzīr, *a strip of palm-*  
*leaf.* De sarindan dzīr, *fiddle-string.*

**DZĪRAWEL** (v. reg. tr.) *to examine, search for with the eyes.* Watan dzīr  
ka, *look at the country carefully (as in searching for game).*  
Mazh mi pa kor dai, dzīr yé ka, *I want an oorial, look care-*  
*fully for one.*

**DZŌÉDEL** (v. reg. intr.) *to find room, be contained.* Pa sandik kshé nŏré  
or jomé na dzōyézhī, *no more clothes can be put into the box.*

**DZŌYÉDEL**

**DZŌI** (s. m. irr.) (1) *place.* Agha dzōi shwé wan, *that place was slip-*  
pery. É mo tombi pa yagh lwar dzī bondi lāk dai, *my tent is*  
pitched on that high place. Ke de yish ghundi mi owa  
dzéya halol ké de Khaibar nīkari wa na wukan, *though you*  
*cut my throat in seven places like a camel's, I will not take*  
*service in the Khyber.* Parz mi pa dzī krel, *I have brought*  
*my duties to their place, i.e. performed them.* (2) *appoint-*  
*ment.* Pa Lévi kshé dzōi ma rokawa, *don't give me an appoint-*  
*ment in the levies.* (3) *opportunity, suitable occasion.* És  
de mermongai dzōi dai, *now is the time for kindness.*

**DZOLA** (s. f.) *load (of any pack-animal).*

**DZON** (s. m.) *self.* Pa dzon na péyézhān, *I do not understand about*  
*myself, i.e. I am altogether upset, do not know whether I am*  
*standing on my head or my heels.* Dzon pa ohilam na  
rizhdyawan, *I avoid accustoming myself to smoking.* See  
Grammar, page 16.

**DZONAWAR** See **DZANĀWAR**.

**DZONKADAN** (s. m.) *last agony, death-struggle.*

**DZŌWEL** (v. reg. tr.) *to bring forth (a child).* Dwa zāmen yé dzōweli di,  
lir yé dzōwelyé do, *she has brought forth two sons, a daughter.*

**DZŌYÉDEL** See **DZŌÉDEL**.

**DZWĒRAND** (adj.) *hanging, suspended.*

- DZWON** (*s. m.*) (1) *youth*. Kshelai dzwon, a handsome youth. (2) a man, so long as his beard is still black. (3) brave man of any age. Māni she dzwon dai, *Mani Khan is a fine old fellow.*  
(*adj.*) *young*. Wospa mi dzwona do, *my mare is young, not old.*
- DZWONI** (*s. f.*) (1) *youth, youthfulness*. Dzwoni she shai dai, *youth is a grand thing.* (2) *early life*. Pa dzwonai kshé mer shan, *he died young.*

D

- DABALAI** (*s. f.*) *mallet*. Mazerri pa dabalai takawī au lité warawī, *dwarf-palm fibre is beaten out and clods are broken up with a mallet.*
- DABARA** (*s. f.*) *sand-grouse*.
- DAB-ḐĪB** (*adj.*) *senseless*. Dab-ḑib bé-khuda prēt dai, *he is lying quite senseless and unconscious.*
- DABĪZA** (*s. f.*) *cudgel, club*. Shpūn wa soyé ta wéyeli di che dā samgholai de to wī, au dabīza de mo wī, yawa vrez wa di Khudai roko, *the shepherd said to the hare "That being the place you stay in, and this my club, one day God will grant you to me," i.e. "If you always keep to the same place and I always carry this club, perhaps one day I shall knock you over."*
- DABLAT** (*s. m.*) *small box*. De khallyé dablai, *match-box.*
- DAD** (*adj.*) (1) *hollow*. Dā wuna dadḑa do, *that tree is hollow.*  
(2) *swelled up*. Sarai dad shewai dai, *the man's body is distended.* (3) *open*. De sandik sarpésh che pēta shī, sandik dad dai, *when the lid of the box is raised, the box is open.*  
(4) *at a stand-still*. Plataṇṇa dadḑa ghwa, *the regiment came to a stand-still.* Tipak dad dai, *the gun is on full-cock.*  
(5) *loosely put together, not compressed*. Bishtara dadḑa do, tīnga na do, *the bedding is loosely, not tightly, rolled up.*
- DADDA** (*s. f.*) (1) *side (of body)*. Pa dadḑa walwéḑha, *lie down on your side.* (2) *side (of anything)*. Pa dadḑa wudara, *stand aside.*
- DADDAI** (*s. m.*) *share*. Dā ghund mol pa dré dadḑi wuwésha, *divide all this stuff into three portions.*
- DĪPÉ** (*adj. f. pl.*) *in the ear*. Rébeshé és dāḑé shewyé di, *the barley is now in the ear.*
- DAGGAR** (*s. m.*) *ground neither cultivated nor built on, clear space*. Pa or **DOG** khwashī dog wélé prēt yé? *why are you lying out in the open?*

- ḐĀK (s. m.) *dawk, mail.*  
 or ḐOG
- ḐAK (adj.) (1) *full, filled (literal or figurative).* De chaiyé mi ḑakka piyola tshelyé do, *I have drunk a full cup of tea.* Sar yé de dāsē khabaré ḑak dai, *his head is full of such ideas.* (2) *loaded.* Ṭipak ḑak dai, *the gun is loaded.*
- ḐAM (s. m.) } (1) *professional musician, person of minstrel caste.*  
 ḐAMMA (s. f.) } Gulyom ḑam nīkar dai, *Gulyom, the musician, is in Government service.* (2) *menial, inferior.* Wazīr wyaiyi che ghund Dawar ḑam di, *the Waziris say that the Dauris are all dams.*
- ḐAMBAKAI (s. m.) *wasps'-nest.*
- ḐAMMA (s. f.) *short rest, sitting down to recover breath.* Ḑamma mi keŕyē do, *I have rested.*
- ḐAMMÉ *See ÉBŌ.*
- ḐANP (s. m.) *backwater, pool in bed of river, natural pond.* Élai pa ḑandina kshé wī, *the ducks are generally on the pools near the river.*
- ḐANGAR (adj.) *thin, emaciated.* Mol hān ḑangar dai, *the cattle, too, are out of condition.* Zyai mi ḑēr ḑangar dai, ragīna yé shne shne wilōŕ di, *my son is very thin, his veins stand out quite blue.*
- ḐANGAWEL (v. reg. tr.) *to beat, sound, a drum.*
- ḐANGÉDO (s. f.) *booming, sound of a drum.*
- ḐARAWEL (v. reg. tr.) *to make afraid, frighten.*
- ḐARÚDEL (v. reg. intr.) *to fear, be afraid.*
- ḐAWAL (s. m.) *foppishness, dandyism.*
- ḐAWALNOK (adj.) *dressy.* Ḑawalnok sarai ḑawal ko, *a dressy man practises dandyism.*
- ḐAZZ (s. m. and f.) *shot.* Ḑazz mi wukan, *I fired.*
- ḐAZZAI (adj.) *(in composition)-shot.* Shpézh-ḑazzyé téponcha, *six-chambered revolver.* Owa-ḑazzai ṭipak, *magazine-rifle firing seven shots.*
- ḐAZZAWEL (v. reg. tr.) *to fire, shoot.* Régħa shpa sara ḑazzaweli di, *they were blazing at each other all night long.*
- ḐEKAI (s. m.) (1) *stalk, stem.* De biṭakī ḑekai potai dai, *the stalk of the plant has remained behind.* (2) *thin branch, twig.* Sarai pa tsonga wukhézhī, marghai pa ḑekī kshēni, *a man climbs on a branch, a bird settles on a twig.*
- ḐELLAN (s. m.) *dwarf-palm (the plant).*
- ḐÉOPAI (s. f.) *porch, front verandah of native house.*

- DÈR** (*adv.*) (1) *very*. Dèra zūifa khappa wa, *she was very sad and worn-out*. (2) *much*. Gwushai dèr ma shorézhā, *do not go about much alone*.
- (*adj.*) (1) *much*. Dèra bīnga mī jōra keryé do, *I have acquired much property*. (2) *more, greater*. Badi wa lyā dèra shewyé wa, *the feud would have grown still more bitter*. (3) *fine, great*. De ébé zyézhédel dèra nendora do, *the welling-up of the water is a grand sight*.
- DĪB** (*adj.*) (1) *sunk, immersed*. Pa ébé kshé dīb shewai dai, *he has dived into the water*. (2) *stooping or lying down behind anything*. Dīb sha ohe gélai dèrwunalagi, *take cover so as not to be hit by a bullet*.
- DĪBAK** (*s. m.*) *hobbling by both fore-legs*. Wos shkél ka, dībak kawa yé ma, *hobble by a fore and a hind, not by both fore*.
- DĪBÉDEL** (*v. reg. intr.*) *to plunge, dive*. Dībédai na shan, *I cannot dive*.
- DĪDAI** (*s. m.*) *hunch, projection on back*. Dīdai yé watelai dai, *he has a hunch sticking out, i.e. is a hunch-back*.
- DĪDAWAR** (*adj.*) *hunch-backed*.
- DĪLA** (*s. f.*) *bullrush*.
- DĪLAI** (*s. f.*) *kind of grass, coarse weed*. De Sannī Khélé pa mulk kshé dīlai dèra do, *there is much dilai on the lands of Sannī Khel village*.
- DĪNDAP** (*s. m.*) *mallet shaped like a dumb-bell and held by the middle, used for beating felt, etc.*
- DĪNGA** (*s. f.*) *natural collection of rain-water, pond*.
- DĪWAT** (*s. m.*) *stand or bracket for lamp*. Tsirogh pa dīwat kshéyesh, *he set the lamp on the wall-bracket*.
- DOP** (*s. m.*) *encouragement*. Dōd mī dèr wèrkerai dai, *I have given him much encouragement*.
- DOPAI** (*s. f.*) *maize-bread*.
- DOPGĪR** (*adj.*) *encouraging*. Dōdgīra khabara, *a comforting word*.
- DOP** See DĀGGAR.
- DOP** See DĀK.
- DOSHPOGHAI** (*s. m.*) *cotton flicker, instrument for ginning cotton*.
- DOL** or (*s. m.*) *drum*. Dōl yé wudangawan, *he beat the drum*.
- DŌL**
- DONDĀI** (*s. m.*) *stem, stalk*. Woshe dōndai kerai dai, *the grass has made stalk, i.e. grown high*.
- DOR** (*s. m.*) *fear, anxiety, danger*. Dor pa dé lyārē kshé shta ke na? *is this road at all unsafe?*

## E

- Ê (prep.) See Grammar, page 39.
- Ê or Hé (int.) (1) yes. (2) oh !
- ÊBAL or (adj.) bare, bare-footed. Yéblé pshé ma drîma, *do not go with bare feet.* Êbal ma tsa, aghzî wa di pa pshé shî, *do not go bare-foot, thorns will run into your feet.*
- ÊBÖ or (s. f. pl.) De dé chinné yébö retté zârê di, *the water of this spring is bitterly cold.* Rangyé ébö or narai ébö, *shallow water.* Dammé ébö, *stagnant water.* Tamaññé ébö, *lukewarm water.* Pakhé ébö, *boiled water which has cooled again.* Khwatawelyé ébö or yéshédelyé ébö, *boiling water.* Shné ébö, *wehey.* Ébé spai, *otter.* Ébé mzeka, *irrigated land.* Pa yébö watel, *to wash.* Boligh dai yébö pa wushtyé di, *he is of full age, he performs his ablutions.*
- ÊBRĀ (s. f.) (1) leasing of land for cultivation on the security of the crop. Mzeka pa ébrā, pa las ébré, wèrkeryé do, *he has given out the land on lease for one harvest, for ten harvests.* (2) crops. Pa dé kol kshé ébrā sha shewyé do, *there has been a good harvest this year.*
- ÊGRĀ (s. f.) kind of porridge. Êgrā juwor di che pa kaṭawa kshé de éhé, de shné ébé, sara pokha kerî di, *egra is maize that has been boiled in a pot with water or wehey.*
- ÊLAI (s. f.) duck.
- ÊMAN (adj.) quiet, inoffensive. Gharîb sarai dai, héts na wyaiyî, éman dai, *he is a quiet man, he says nothing, he is inoffensive.*
- ÊMAT (s. m.) help.
- ÊMRA (adv.) that much. Tsémra mînda che dolata têra shwa, émra wa wushî, *so much time as has passed here, that much will pass, i.e. you will remain here as much longer as the time you have already passed.*
- ÊNĀM (s. m) reward, prize.
- ÊNENNA See DENENNA and Grammar, page 39.
- ÊRĀT See RĀYĀT.
- ÊRE (s. m. pl.) dough. De èré de wokhshele depora kshénost, *he sat down to knead the dough.*
- ÊRMAN (s. f.) pincers.
- Ês, Ōs, (adv.) just now, now, presently (past, present and future). Ês WIS or mi agha wulidap; és wolata nost dai; és wa ze wèrta wuwyai- YIS yan, *I saw him just now; now he is sitting there; I will speak to him presently.*

- ĒSAM (s. m.) *magic, enchantment.* Ēsam yé robondi wukan, *he cast a spell upon me.*
- ĒSANGAR (s. m.) *magician, enchanter.*
- ĒSÉDEL *See YÉSÉDKL.*
- ĒZHA (s. f.) *island.* De ébé pa manz kshé wucha ézha do, *in the midst of the water there is a dry island.*
- ĒZHA or (s. f.) *shoulder.* Ēzha mi tipak dèra steryé keryé do, *the gun has tired my shoulder very much.*
- ĒZHAI (s. f.) *woman's necklace, necklet.*

## F

- FĀIDA or (s. f.) *gain, advantage, profit.*  
PĀIDA
- FAKĪR or (s. m.) (1) *fakir, religious character or beggar.* Dèr paki-  
PAXIN run gerzi, *many fakirs are on the move.* (2) *custodian of a grave or shrine.* Ē plor pa gabar pakir yé kshénawelai-dai, *he has appointed a custodian of his father's grave.*
- FASAL or (s. m.) (1) *harvest.* Do mangar she fasal dai, de wīri dāmra  
PASAL she na dai, *the autumn harvest is good, the summer harvest is not so good.* (2) *crops.* Fasal lyā wiloṛ dai, *the crops are still standing.* Fasal sir shaṇ or zyèṛ shaṇ or pakhézhi, *the crops are ripening.* Yim fasal or shin fasal, *unripe crops.* (3) *six-monthly instalment.* Pa tso faralina wa pör prékawé? *in how many half-yearly instalments will you pay the debt?*
- FAUZ (s. m.) *troops, regular army.* Ē Sarkor fauz yé rowust, *he brought Government troops.*
- FAUZĪ (adj.) *military.* Fauzi Sāhibon, *British military officers.*
- FIRISHTA (s. m.) *angel.*  
or PRISTA

## G

- GABAR (s. m.) *grave, tomb.*
- GAD (adj.) (1) *mixed, mingled.* Shaudé pa chaiyé kshé gadde ka, *mix the milk in the tea.* (2) *launched, afloat.* Dā largai wa wéla ta gad ka cho Muhammad Khél ta wurasi, *set that log floating in the water-course so that it may reach Muhammad Khel.* (See bōl.) (3) *joined.* Do haghā watan wa yawa sapi ta loṛ wērgad shaṇ, *he went and associated himself with a man of that country.*



- GADAWEL (v. reg. tr.) (1) to mix. (2) to launch. (3) to join.
- GADÉDEL (v. reg. intr.) to dance. De gadawelé, de nīndoré zhagh yé worwédan, he heard the noise of dancing and amusement.  
De nūrē ghundi ze na shan gadédai, I cannot dance like the others.
- GAPÉDEL (v. reg. intr.) (1) to mix. (2) to be launched. (3) to join.
- GAPFLAI (s. m.) maize or barley bread baked in thick cakes.
- GĀPI or (s. f.) (1) cart. Ē ghwāye gādi, bullock-cart. (2) railway train.  
LGĀPI De lgādi tsemra kiréya wa? what was the railway fare?
- GADĪWĀ (s. f.) pannikin for drinking out of, which is kept with the water-jar.
- GAPLAI (s. m.) bundle, parcel.
- GAPÖLYAI (s. m.) belly. Pa gadölyi pröt dai, he is lying face downwards.
- GAP-WAP (adj.) confused, mixed up. Kor gad-wad shan, the affair has become confused. Gadde-waddé khabaré yé wukré, he spoke incoherent words (2) broken, rough. Watan gad-wad dai, it is a broken country.
- GAPWOLAI (s. m.) connection, social intercourse. Rosara héts gadwölai yé nishta, he has nothing whatever to do with me.
- GAGGAR (s. m.) } (1) skin, hide (either freshly flayed or dried). (2)  
or } carcase (figurative). To ghundi dèré gaggarré mi  
GAGGARFA (s. f.) } londi keyé di, I have laid low many carcasses like  
you, i. e. killed plenty of men just as good as you.
- GĀJĀRA (s. f.) carrot.
- GALANDORAI (s. m.) red pepper.
- GALLA (s. f.) herd, drove (of horses, camels or donkeys).
- GANDA (s. f.) small section of a tribe. Khādim kom Sra Ganda byéli, Khādim's branch is called the Red Clan.
- GAND (s. m.) the part of a Waziri tunic on chest and shoulders where the cloth is double.
- GANĀ (s. f.) (1) string of trousers. (2) knot. Ganā mi āchawelyé do, I have tied a knot. Mezzi ta mi ganā wèrkeryé do, I have put a knot on the string.
- GANDEL (v. reg. tr.) to sew.
- GANG (s. m.) dues payable by Hīndus to Pathans under whose protection they live. Pa dé kol kshé mi Indī gang na rokan, this year my Hīndu has not paid me his dues.
- GĀNG (s. m.) the river Ganges, the east. Sar pa korta lōri ma lagawa au pshé kutab ta ma ghazawa; zeke che Gāng de Indioné dai au kutab au kibla de Musulmāni pa hakk kshé bzergī lari, do not lay your head towards down-country nor

*stretch out your legs towards the north, for the east belongs to the Hindus, and the north and the west possess miraculous virtue in the Muhammadan religion.*

GANJU (s. f.) (1) head of spear. (2) spike of stick.

GANKAPPA (s. f.) pocket-picking. Gankappa ma kawa, *pick no pockets.*

GANKAPPAI (s. m.) pick-pocket.

GANNA (s. f.) sugar-cane.

GANŦ (adj.) (1) thick, close. GaŦ zangal, *dense jungle.* GaŦ wôr, *heavy rain.* Ninyé dèré gaŦyé pé wukhatelyé dī, *the pimples have come out very thick on him.* (2) bad, oppressive. GaŦ bī, *bad smell.*

GĀNĀ (s. f.) (1) mortgage. Mulk mi pa .gānā wërkerai dai, *I have given the land on mortgage.* (2) ornaments, jewels. Dā gānā de shezé do ke de neróné? *is that women's jewellery or men's?*

GĀŦAI (s. f.) sugar-cane or oil press. Pa Isōri pa Irmez kshé gāŦai dī, *there are cane-presses at Isori and Urmuz.*

GĀŦĒL (v. reg. tr.) (1) to count, enumerate. Mīzh choripai wugaŦelyé pīra shel wé, *when we counted the rupees there were exactly twenty.* (2) consider. De to plor ze spēk wugaŦelap, zeke mi khidmat wu na kaŦ, *your father held me of small account, so I performed no service.* Dā kor shewai gāŦa, *regard the affair as at an end.*

GAPPA (s. f.) joke. Gul Husén dèré gappé ko, *Gul Husen is an inveterate joker.*

GARAWEL (v. reg. tr.) (1) to scratch. Ke paman na wai, nūr wa yé dzon na garawan, *if he had not itch, he would not scratch himself.* (2) to whittle. Largai yé dāmra pa ohūki garawelai dai che héts potai na shay, *he whittled the stick so much with his pen-knife that nothing at all was left.*

GĀRŁWON (s. m.) chest-piece of coat.

GARGA (s. f.) large log.

GARMĪ (s. f.) gonorrhœa.

GĀRAI (s. m.) water-jar.

GĀRANG (s. m.) (1) impassable place in the bed of a ravine. Garang agha wī che pa algaŦ kshé kumar wī, sarai pé khatelai pé kizédai na shī, *a garang is where there is a precipice in the bed of a nullā and a man cannot go up or down.* (2) De gul ghīta mi pré na kra, che zyèra gul shwa bī yé lor pa garāngīna, *I did not cut the bud, when it became a yellow flower its fragrance spread through all the country-side (figurative saying).*

- GARD** (s. m.) (1) *dust*. É mo de pāñwé na gard wumazha, *wipe the dust off my shoes*. (2) *melancholy*. De zye na mi gard alwédelai dai, *the melancholy has slipped from my heart, i.e. I am happy again*.
- GARIKAI** (s. m.) *small water-jar*.
- GATĒL** (v. reg. tr.) (1) *to win*. Shart mo gatelai dai, *I have won the bet*. (2) *to avenge death of*. Dèr pégharina rokeri di che khpul vrör di gatelai na dai, *he taunted me much with not having avenged my brother's murder*.
- GATTA** (s. f.) *profit, gain*. Pa dā chār kshé dera gatta do, *there is much profit in this business*.
- GAWANDA** (s. f.) *one side of camel's load*.
- GAWAND** (s. m.) *neighbour*. Gawandī mi dai, *his house is near mine*.  
or  
**GAWANDI**
- GAWANDI** (s. f.) *neighbourhood*. É mo pā gawandī kshé ésa, *take up your abode near me*.
- GAZ** (s. m.) (1) *measure of length, native yard*. Khamto mi gaz keryé do, *I have measured the cloth*. (2) *ramrod*. (3) *cleaning rod*. De chāpi tīpak gaz de pokawelé depora dai, *de nari rafal gaz de dakawelé depora dai, the rod of a Martini is for cleaning, and the rod of a muzzle-loading rifle for loading with*. [There are two measures of length called "gaz"; the ster gaz, length of which is from a man's elbow to the tip of the middle finger, plus three fingers'-breadths, plus from the tip of the middle finger back to the wrist, and the wīkai gaz, which is the distance from a man's chin over the top of the head and round to the chin again].
- GAZAK** (s. m.) *swelling*. Gazak yé na lamézhī, *the swelling does not subside*.
- GĒBINAN** See GŪMINE.
- GĒDAI** (s. f.) *sheaf, bunch*. De tondé gédai, *a sheaf of maize-straw*. De guliné gédai, *a bouquet of flowers*.
- GĒDDA** (s. f.) *belly, stomach*. De geddé de khwazhé na mer dai, *he died of a pain in the stomach, of colic*. Sharbat yé wutish, gedda yé pé gharekka shwa, *he drank sherbet till his belly was distended like a mussuck*.
- GĒLAI** (s. f.) (1) *bullet*. (2) *shell*. Gélai pa lagawolyé do, *the bullet, or shell, has struck it*.  
or  
**GOLAI**
- GĒMNE** (s. m.) (1) *honey*. (2) *honey-comb*. De gémne zhowla, *resin of honey, i.e. bees'-wax*.  
or  
**GĒBINAN**

- GÉŊDA** (*s. f.*) *knee.* Gēŋda yé pa bod klakka shwa, *his knee has become stiff with rheumatism.* Gēŋdé wāhēlyé dī or pa gēŋdé nost dai, *he is sitting in a kneeling position.*
- GERDA** (*s. f.*) *going round to collect subscriptions, etc.* De jurmoné depora pa kom kshé gerda mi koryé do, *I have gone round the tribe collecting the fine.*
- GERISTON** (*s. m.*) *graveyard.*
- GERZAWEL** (*v. reg. tr.*) (1) *to turn round.* Méchan wugerzawa, *turn the handmill.* (2) *to put round, make surround* (See gerd). (3) *to carry about with oneself, wear.* Wazīr steré steré mionai gerzawī, Sarkor yé na shī ḡakawelai, *the Waziris carry about great big purses, Government cannot fill them.* Wazīr nīai pa ghwoṛa kshé gerzawī, *the Waziris wear tweezers hung round their necks.* (4) *to wave.* Rīmōl yé gerzawaṇ, *he was waving a handkerchief.* (5) *to vomit.* Nen mi ḡer wugerzawel, khair dai, she wa shaṇ, *I have been very sick to-day (but) it is all right, I shall get well.*
- GERZÉDEL** (*v. reg. tr.*) (1) *to turn, go round.* Zhandra gerzī, *the watermill turns.* Sar mi gerzēḡi, *I feel giddy.* (2) *to go about, wander around.* Kēr na é warehané ma gerza, *do not wander about outside the house.* (3) *to follow about, changing direction.* Bad-dzanāwar yo lōrai bel lōrai pa saṇṇ pasé na shī gerzawelni, pa makh zgor ko, *a boar cannot dodge about from side to side after a man, it attacks straight.* (4) *to be after.* Ghwo millyā téra na do, ghwoye pasé gerzī, *my cow is not off heat yet, it is still after the bull.*
- GERD** or **GERDAI** (*adj.*) *round, circular, spherical.* Gerda tizha, or gerdai tizha, *a round stone.* Gerdai léchai, *prominent muscle, i.e. thigh or upper arm.* Léché yé gerdé dī, *he has brawny fore-arms.* (*adv.*) *round, around.* Lashkar pa kelī gerd gerzawelai wan, *he ranged, lit. put round, his army around the village.* Kilé na gōḡ diwol pé gerzawelai dai, *he has built, lit. put round, a wall round the fort.*
- GLVĪAR** (*s. m.*) *herd of cattle up to 40 or 50 head.*
- GĪDAR** (*s. m.*) *jackal.* De gidar wode, *jackal's wedding, i.e. day of mingled rain and shine, "fox's birthday."*
- GĪDAI** (*s. m.*) *sack holding up to about one maund, leather bag.* Pa gīdī khé ghalla sotī, jomé hāṇ sotī, *they keep grain in leather-bags, also clothes.*
- GĪLA** (*s. f.*) *complaint.* Tse gila laré? *what complaint have you to make?*

- GILAMAND (*adj.*) *having cause for complaint.* Pa to bondi gilamand yaṇ, *I have a complaint against you.*
- GIMRĀ (*adj.*) *profane, irreligious, who does not pray.*
- GINGERĒ (*s. f. pl.*) *wheat or gram boiled, cleaned, and ready for eating.*
- GINGRAI (*s. m.*) *small bell, cow-bell.*
- GINĒAI *See GONAI.*
- GIRON or GURON or GRON (*adj.*) (1) *expensive, dear.* Pa Kalkatté kshé nirkh kam dai, *ghalla girona do, in Calcutta the rate is low, i.e. one gets little for a rupee, and grain is dear.* (2) *heary, unfavourable.* Nirkh giron dai, *the rate is heary, i.e. things are dear.* (3) *precious, dear.* Khpul zyni pa mo ðer giron dai, *my son is very dear to me.* (4) *difficult.* Giron diwol, *a difficult wall (to climb).*
- GĪṬA (*adj.*) *sullen.*
- GODĀM (*s. m.*) *supplies collected for troops or officers of Government.*
- GOLAI *See GĒLAI.*
- GONAI or GINĒAI (*s. f.*) *sack (hempen).*
- GRĀM (*adj.*) *wrong, to blame.* Grām na yaṇ, *I am not at fault.*
- GRĀW (*s. m.*) *pledge.*
- GRĀWA or GRĀWĪ (*adj.*) *pledged.* Cho grāwī shwel\* shī dā bargīna, byā khalosa do, *when these arms are pledged, (the matter) is at an end.*
- GRĒWLAI (*s. m.*) *phlegm in the throat.* Ze che wuṭikhédan gréwlai mi préshan, *when I coughed the obstruction (in my throat) gave way.*
- GREWYÉ (*s. f.*) *collar-bone (of man or animal).*
- GRĒZAI (*s. m.*) *belching.*
- GRON *See GIRON.*
- GRABÉDEL (*v. reg. intr.*) *to tremble.* Los yé grabézhī, ghund sīrat yé grabézhī, *his hand trembles, he is trembling all over.*
- GRANG (*s. m.*) *mucus.* Mullo yé dāsé pa makh wuwaiyaṇ che grang yéshké wubahédé, *the mullah struck him so hard on the face that the water ran from his nose and eyes.*
- GRĪCHAI (*s. m.*) *small hole in the ground (as for planting a tree).* Grīchhi chā kandelai dai? *who has dug this little hole?*
- GUDAR (*s. m.*) *river-crossing.* Gudar agha byēli che pa sind bondi yā bēni wī, yā pul wī, yā ēbō narai wī saṇai pé khwarédai shi, *it is called a crossing when there is a ferry-boat on the river, or a bridge, or the water is so shallow that a man can cross.*
- GUP (*adj.*) (1) *lame.* Tsök pa dwé saré pshé guḍ wi wagh ta mīzh shīal wynaīyī, *a man lame of both feet we call an entire*

\* This appears to be the alternative form of the past participle (*See Grammar, page 32*), not the infinitive.

*cripple.* (2) *otherwise maimed or disabled.* Guḍ Jarnēl pa los guḍ waṇ, *the "Maimed General" was disabled of an arm.* (3) *having most of one foot cut off as a punishment for adultery.* (4) *docked.* É mo de tankhé ripai yé guḍḍé kré, *he docked my salary.*

(s. m.) *maiming, severe wounding.* Mre guḍ shta? Dèr mre guḍ di. *Have you any cases of killing or maiming (against them)?* Plenty.

GUPAICHING (s. m.) *hoopoe.*

GUL (s. m.) (1) *flower.* De gulé ghīta, *a bunch of flowers.* (2) *pattern.* Pa gulīna pēstīn pa tsò ripai shi? *what does an embroidered postin cost?*

GULOP (s. m.) (1) *rose.* (2) *rose-bush.*

GUMON (s. m.) (1) *suspicion.* Pa yagh bondi de mo gumon dai che ghal dai, *I suspect him of being the thief.* (2) *thought.* Dāsé mi gumon na shi, *I do not think so.*

GUNĀ (s. m.) *fault, sin, crime.* Khpul gunā é manelai dai, *he has acknowledged his fault, confessed his crime.*

GUNAGOR (s. m.) (1) *sinner.* (2) *guilty.* Hākim pa mukaddama kshé zo gunagor kerai yaṇ, *the judge has convicted me in the case.*

GUNDAI (s. f.) *faction, party.* Émizha de ghundé yawa gundai do, *we are all on the same side.* De Dawaré storé gundai

GUNDĪ *Mallizod Tappizod di, M. and T. are the two chief factions of the Dauris.*

GUNG (adj.) *dumb, unable to speak articulately.* Dzanāwar gwung di, *zhēbba na larī, animals are dumb, they cannot speak, lit. have no tongue.*

GURAT (s. m.) *space between thumb and first finger.*

GURGURRA (s. f.) *name of a plant that bears edible berries.*

GURMAT (s. m.) *blow with closed hand (thumb leading).*

GURMAT (s. m.) *anger.*

GURON *See GIRON.*

GUTA (s. f.) (1) *finger, toe.* Kāṭa guta, *thumb.* Masmokī guta, *1st finger.* É manz guta, *middle-finger.* Pa kamāchī pūri guta, *3rd finger.* Kamāchī guta, *little finger.* De pshé guta, *toe, lit. finger of foot.* (2) *finger-breadth, about one inch.* Pa yawé chopé kshé tsalwèr guté di, *there are four "fingers" in a "hand."*

GUTYÉ (s. f.) *ring.* Dā gutyé nazha de sré zaré do, *that is a pure gold ring.* Gutyé hāp wèr pa guta kai, *and put a ring on his finger.*

- GUZĀN** (*s. m.*) *distortion of eye or neck, paralysis of legs, St. Vitus' dance, and other similar ailments.* Sarai guzān wāhelai dai,  
**or**  
**GZAN** *the man is contorted.*
- GUZRĀN** (*s. m.*) (1) *livelihood, subsistence.* De Waziré guzrān pa largi  
**or** pa mazerrī dai, *Waziris live by (dealing in) wood and dwarf-*  
**GUZĀRA** *palms. Mahsid wa tse guzāra halola haroma wukī, the Mah-*  
*suds will manage to live by hook or by crook, lit. will subsist*  
*lawfully or unlawfully. (2) living together, modus vivendi.*  
 Guzrān wērsara lca, ma wērtā khappa kēzha, *get along*  
*with him as best you can, do not lose your temper with him.*  
 (3) *cohabitation.* Guzrān mi wērsara kan, *I lived with her*  
*as my wife.*
- GWOSH** (*s. m.*) *separation of people fighting.* De gwosh depora ze é  
 wuniwelan, *he engaged me to put an end to the fight.* Gwosh  
 mi pa manz kshé wukan, *I interred between the combatants.*
- GWUNG** *See GUNG.*
- GWUP** (*s. m.*) *name of a star that rises on the 25th of the month Wassa.*
- GWUSHAI** (*adj.*) (1) *alone, without companion.* Pa dāsē lyāré gwushai mā  
 drima, *do not travel alone by such a road as this. (2) separate,*  
*apart.* De vrinrē na mi bakhra gwushyē krela, ze gwushai  
 shwan, *I separated my share from (the shares of) my brothers,*  
*I became independent of them. (3) private, secret.* Gwushyē  
 kiesa mi do, *I have something to say in private.*
- GZAN** *See GUZĀN.*
- GZHAVZH** (*adj.*) *turning grey.* Zhira yé gzhavzha do, *his beard is turn-*  
*ing grey.*
- GZHL** (*adj.*) *that can be used in plough and on threshing-floor (of*  
*bullock), trained, tame, domesticated. (2) quiet, subdued*  
*(of man).* Wazir pa dé wa gzhé wushī, che mol yé wuwaiyé,  
*to make Waziris submissive you must harry their property.*
- GZHÉ** (*adv.*) Pa gzhé mi wélé kasé? *why do you look askance at*  
*me?*

## GH

- GHADDAI** (*s. f.*) *gang, party of raiders, robbers or other armed men up to*  
*about 100 in number.* Ghaddai che de selé kasé na tēr shī, ā  
 lashkar byēli, *when a party exceeds 100 persons they call it*  
*a lashkar (not a ghaddai).*
- GHAIB** (*adj.*) (1) *vanished.* Ze che na wan, sarai ghaib shan, *while*  
*I was away, the man disappeared. (2) unseen, mysterious.* De  
 ghaib ilm dai, pa ghaib ilm na pūézhan, *that implies, lit. is,*  
*knowledge of the unseen and I know nothing of such knowledge.*

**GHAIRA** (*adj.*) *conceited, self-satisfied.* Dzon ta ghaira kërha ma, do not be conceited.

**GHAI RAT** (*s. m.*) *high spirit, sense of honour.*

**GHAL** (*s. m.*) *thief, robber.* Mahsid ghund ghle di, all Mahsids are robbers.

**GHALABA** (*s. f.*) *prevalence.* Pa Waziré kshé de juworai dëra gh'alaba nish'a, gambling is not very prevalent among Waziris.

**GHALAT** (*adj. and adv.*) *wrong, mistaken.* Ghalat ma zhaghézh'a, do not talk wrong, i.e. do not tell lies.

**GHALATĪ** (*s. f.*) *mistake.* Ghunda de to ghalatī do, it is all your mistake. Dā kor pa ghalatī mi kerai dai, I did it by mistake.

**GHALBĒL** (*s. m.*) *grain-sieve.*

**GHALLA** (*s. f.*) *grain, cereals.* Pinza manna ghalla pa pör rokerýe do, he has given me five mannds of grain on loan, i.e. has lent me, etc. De dë watan ghallé dërë di, this is a great grain-producing country.

**GHALMAI** (*s. m.*) *jewel in setting, stone of ring.*

**GHAM** (*s. m.*) (1) *sorrow, anxiety.* Te bé-ghamma yésa, be without anxiety, i.e. do not worry about this business. (2) *attention.* Hai, hai! ke Saikor na wai roghelai, de to gham wa mi kerai wan, Confound it! But for the British occupation I would have attended to you (meaning probably, "would have had you killed," but this depends on the context).

**GHAMJAN** (*adj.*) *sad, grieved, depressed in spirits.*

or **GHAMNOK**

**GHANAM** (*s. m. pl.*) *wheat.*

**GHANAMRANG** (*adj.*) *wheat-coloured, i.e. of medium complexion, neither fair nor dark.*

**GHANNA** (*s. f.*) *cut branch of tree.* Ghanné, entanglement of cut brush-wood placed round a post.

**GHĀPĒDEL** (*v. reg. intr.*) *to bark.*

**GHAR** (*s. m.*) *mountain, hill.* Ê ghre sarai, hill-man, mountaineer. Shuidar der oheg ghar dai, Shuidar is a very high mountain.

**GHARAZ** (*s. m.*) (1) *business.* De to de mo sara hets ghaz nish'a, you have no business, nothing to do, with me. (2)  *motive, object.* De khpul gharaz depora dāsē zhaghézh'i, he talks like that to suit his own purposes.

**GHARBĪN** (*s. m.*) (1) *blunderbuss.* (2) *bell-mouthed pistol.*

**GHARĒDEL** (*v. reg. intr.*) (1) *to roar (animal, etc.)* (2) *to thunder.*

or **Āsmon gherézhī**, it thunders.

**GHÉRĒDEL**

**GHARĪB** (*adj.*) *quiet, inoffensive.* Wos di gharīb dai? is your horse a quiet one?



**GHARGHARRA** (s. f.) *gallows, gibbet*. Ghargharré ta yé wulhézhawan *he made him mount the gallows, i.e. had him hanged*. Thal-wir khinion ja ghargharrata yé krel, *he sent four murderers to the gallows*.

**GHARMA** (s. f.) (1) *noon, middle of day*. Pa pharma wa dertan, *I will come to you in the middle of the day*. (2) *heat of the sun, glare*. Kāṣṣa or kaṣṣaweli or kasa gharma, *interar noon-day heat*.

**GHARAWEL** (i. reg. tr.) (1) *to shake (the head in token of dissent or disapproval)*. Baromata, to sar ma ghawawa, B., *do not shake your head*. (2) *to shift away, move*. Sarkor har tsangré hukm rota ko zo wa ghawora na zene ghawawan, *whatsoever order Government may give me I will not withdraw my neck from it, i.e. will not try to evade it*. (3) *to pass the eyes over, search with the eyes*. Pa ghund ghro kshé stergé ghawaw, *he is examining the whole hill*. Mo sara stergé na shi ghawaweli, *he cannot look me in the face*.

**GHARISHI** (i. reg. in'r.) *to get out of way*. De had-ghankwar de makh na gharchi, *get out of the way of a bear, lit. move away from in front of him*.

**GHARHKA** (s. f.) *water-skin, water-skin*. Kuch pa gharekhe pa mach-elé sara jonchi, *bitter is water by so clefting (with it) water-skin*. De dwe gharekhe khwulé pa lo kshé niwélé di, *he holds in his hand the necks of two water-skins, i.e. he is a man who arranges so that he will benefit whatever happens; lends he wits, tails the other side loves*. Gedda yé pa chō gharekha kra, *he has drunk two such water, lit. he has distended his stomach like a water-skin by drinking water*.

**GHAREL** (i. reg. tr.) *to roll up*. Instini dderughara. Ghareli mi di. *Roll up your sleeves. I have rolled them up*.

**GHAWR** (s. v.) *attention, consideration, doing of justice*. Si mo ghaur che wulé, *be sure you consider my case, see that I get justice*.

**GHAWEL** (i. irr. tr.) *to copulate, have sexual connection with (used of male)*.

**GHAZ** (s. m.) *tariash*.

**GHAZAB** (s. m.) *anger*. Pa ghazab shewai dni, *he got in a rage*.

**GHAZAWEL** (v. reg. tr.) *to stretch, stretch out (body or limbs)*. Ghazawel dwa kisma di, yo che tsamli pshé ghazawé, bel sajai che pa nosti storni shi, nōr losina wughazawé, *stretching is of two kinds, one when (a man) lies down and stretches out his legs, the other when a man gets tired of sitting still and stretches his arms*.

- GHĀZĪ** (s. m.) (1) a Muhammadan who dies fighting for his faith.  
(2) a Muhammadan fanatic who attacks Europeans and other non-Muhammadans.
- GHĀZO** (s. f.) (1) fighting for the Muhammadan faith, crescentade.  
Dêré ghazo shewyê di, there have been many holy wars.  
(2) murderous attack by Muhammadan fanatic.
- GHĀZZYÊ** (s. f.) snipe.
- GHĒBARG** (adj.) double, of two thicknesses. Koghaz ghbarg dai, the paper is folded double. Ghbarg kadam, double-pace, i.e. from one foot rising to the same foot falling again.
- GHĒBARGĪNĪ** (s. m. pl.) twins.
- GHĒBAL** (s. m.) treading out grain with cattle, threshing. Ês de ghēbal vrezê di, now are the days of threshing.
- GHĒBŌN** (s. m.) cow-herd. De to ghobōn mi pa maira kshê lidelai wan, or che mol yê pêwan, I saw your herdsman grazing cattle on the barren plain.
- GHĒBŌN** the barren plain.
- GHĒJAL** (s. m.) cow-shed, cow-pen with a roof.
- GHĒLAI** (adj.) (1) not visible, hidden. Pa dé algad kshê ghelai nost dai, he is sitting concealed, i.e. hiding, in this ravine. (2) disappeared. Ghelai shan, he vanished, could not be found. (3) silent. Ghelai nost dai, khabarê na ko, he sits silent, not speaking. Zhenkai ghelai ka, quiet the child, stop its crying. Ghelai sha! hold your tongue! (4) intimidated. Safai mi ghelai kerai dai, I have shut the fellow up, intimidated him.
- GHĒLAI** See **GHŌLAI**.
- GHĒRÉDEL** See **GHĀRÉDEL**.
- GHĒRO** (s. f.) roar. Ê mzerî ghēro, the lion's roar.
- GHĒRTSANAI** (s. m.) four-footed hill game. Wuz, mazh, lakashewai, dā ghertsani di, bel nishta, the markhor, oorial and chinkara these are "ghertsani", there is no other.
- GHĒRAI** (s. m.) upper-arm.
- GHĒRAWEL** (v. reg. tr.) to smear, anoint. Wazir sar pa ghōrî ghērāwî or the Waziris anoint their heads with ghi.
- GHŌRAWEL**
- GHĒREL** (v. reg. tr.) to spin, twist. Tor mi gherelai dai, I have twisted a string.
- GHĒREND** (adj.) loose, slack. Dā tong gherend dai, that girth is loose.
- GHĒRENDĀWEL** (v. reg. tr.) to loosen, let out.
- GHĒRĪ** See **GHŌRĪ**.
- or
- GHĒRĪ**
- GHĒSHA** See **GHŌSHA**.

**GHÉSHAI** (s. m.) arrow. De *ghéshyé linda*, bow for arrows. Dā *ghéshai* chā wuwisht? who shot that arrow?

**GHÉSHLAI** (s. m.) itching of the lip. *Ghëshlai mi wushau, ghésba wa Khudai roko*, my lip itches (which is a sign that) God will give me meat.

**GHÉSHT** or (s. m.) millet. *Ghészht dër di*, there is plenty of millet.

**GHÓSHT**

**GHÉZH** See **GHÖZH**.

**GHÉZHAI** (s. m.) corner (considered from exterior), angle of more than or 180°. Pa *tsalwër ghézhī dā kēta do*, that is a four-cornered

**GHÖZHAI** house.

**GHIMBASSA** See **BANGASSA**.

**GHĪNAI** (s. m.) pore of skin.

**GHĪNDAI** (s. m.) sack. *Ghīndi de wuzbghwuné na jorézhi*, sacks are made of goat's hair. *Tsō ghīndiya ghalla di shewyē do?* how many sacks of grain has your land produced? De *ghīndi sten*, packing-needle.

**GHĪNDA** (s. f.) button.

**GHĪNDA** (s. f.) crushed gram or grain given to a colt or other young animal, *nihari*.

**GHĪTA** (s. f.) (1) bunch, handful. De *wizhé ghīta*, bunch of garlic. De *gulé ghīta*, nosegay. (2) bud. *Gul lyā ghīta dai*, the flower is still in the bud.

**GHĪTA** (s. f.) swoop. *Lamsī ghīta wukra, zerk yé wuniwan*, the hawk stooped and seized a *chikore*.

**GHĪLĀ** (s. f.) (1) theft, robbery. *Ghīlā yé wukra*, he committed theft. (2) stealth. Pa *ghīlā te wërta lor sha*, approach him by stealth.

**GHOBÖN** See **GHÉBÖN**.

**GHÖLAI** (s. m.) house-rent. *È mo pa kēta kshé yösé, é daghé kété ghölai mi roka*, you live in my room, pay me the rent of

**GHĒLAI** that room.

**GHOR** or (s. m.) (1) small hole, perforation. Pa *tsarmané kshé ghworina wuka*, bore holes in the leather. (2) animal's burrow.

De *mzheké ghorina*, rat-holes. (3) large hole, cave. Pa *de ghre kshé yo ghor dai*, there is a cave in this mountain. (4) anus.

**GHORAT** (adj.) wearied, annoyed. *Hakim pa Töchi kshé dër ghorat shi*, a ruler in Töchi has much vexation.

**GHORMA** (s. f.) warmth, heat (of the sun) *Ghorma de myèr wī*, to de or yor wī, the heat of the sun is *ghorma*, of fire to.

**GHWORMA**

**GHÖR** (s. m. pl.) grease. *Wa joma ta mi ghör lagédeli di*, grease has got on my clothes.

GHÖRAWEL See GHÖRAWEL.

GHÖRI or (s. m. pl.) *ghi*, clarified butter. De Waziré sha marai vrizhé

GHÖRI or *ghöri di*, rice and *ghi* are the delicacies of the Waziris.

GHÖRI Da kab pa *ghöri kshé wuséza*, fry that fish in *ghi*.

GHOSH See GHWOSH.

GHÖSHA (s. f.) *flesh, meat*. *Ghéssha mi wukhwara*, I ate meat.

or

GHÉSHA

GHÖSHT See GHÉSHT.

GHOSHAI (s. m.) (1) *small of back*. *Wos yé ghoshi kshé pa lagatta wuwaiyan*, the horse kicked him in the small of the back. (2) *high pass between two hills*.

GHÖTSKAI (s. m.) *full-grown bull, bullock*. *Che otan ghwoshina yé pira shi, ghotskai shi*; *agha na kiz skhandar dai*, when it gets all its 8 teeth it becomes a *ghotskai*; next below that (in age) is a *skhandar*.

GHÖZH, (s. m.) *ear*. GHözh-tsamsikái, ear-spoon (an implement of

GHÖZH or *toilet carried by Waziris*). *Dá sarí ta ghözh ma nisa*, do

GHÉZH not give ear, i.e. do not listen, to this man.

GHÖZHAI See GHÉZHAI.

GHABÉDEL (v. reg. intr.) *to make a loud noise, roar, bellow*.

GHABO (s. f.) *noise, sound*. *Stern ghrabo roghla*, a loud noise was heard.

GHFANGAWA (s. f.) *creeper, parasitic plant on trees*.

GHRAP (s. m.) *mouthful*. *Yo ghrap ébó mi tshelyé di*, I have drunk a mouthful of water. (2) *gulp*. *Pa ghrapina chai yé wutish*, he drank the tea by gulps.

GHRAPAWEL (v. reg. tr.) *to sup, drink*. *De chingé zémne ghrap ka*, sup up the chicken-broth.

GHRIMBAI (s. m.) *whirlpool (as in a river)*.

GHRIMBAKAI (s. m.) *eddy (as in an irrigation-channel)*.

GHUL (s. m.) (1) *excrement (human)*. (2) *dung (of dogs and similar animals and of birds)*. *Ghul khwarel*, to lie shamelessly, lit. to eat dirt. *Dá sarí ta ghözh ma nisa, ásé ghul khwuri*, do not listen to this man, he is only deliberately telling lies.

GHÜN (s. m.) *penis*.

GHUNDI (adv.) (1) *like*. *De shezé ghundi ma zhora*, do not weep like a woman. *De léwaní'epi ghundi shan*, he became like a mad dog. (2) *about, of similar quantity*. *Do yawé tsapparé ghundi marai roka*, give me a bit of bread about the size of my hand. (3) *somewhat, as it were, rather*. *Spin ghundi ghar dai*, there is a whitish hill. *Khalos ghundi sarai dai*, he is rather a free and easy (sort of) man.

**GHUND** (*adj. and pron.*) (1) *round, circular, spherical.* Botel ghund dai, *the bottle is round.* (2) *all, the whole.* Ghund mi khpul di, *all are my friends.* (See Grammar, page 17.) Pa ghund ghwoshina mi dard dai, *I have pain in all my teeth.* Ghunda do to ghalatī do, *the mistake is all yours.* At yé che mi wukét ghund pa kehé buton likeli di, *when I looked at his shop the whole of it inside was painted with figures.* Roghund, *all together.* Mol yé rughund kan, *he collected all the property.*

**GHUNDAI** (*s. m.*) *hill.*

**GHUNDAKAI** (*s. m.*) *hillock.*

**GHUNPORAI** (*s. m.*) (1) *pellet.* Do ghundorī linda, *pellet-bow.* (2) *artillery projectile.*

**GHURZAWEL** (*v. reg. tr.*) *to throw down or away, cast.* Wu é ghurzawa, *throw it away.*

**GHURZÉDEL** (*v. reg. intr.*) *to fall, be flung away or thrown down.*

**GHUSHĀYA** (*s. f. pl.*) *cow-dung (wet or dry).* É ghushāyé dālai, *heap of cow-dung.* De Dawarē shezé ghushāya pa dīwola pēri wutapī, *the Dauri women stick cow-dung upon walls (to dry).*

**GHUSSA** (*s. f.*) *anger.* Pa ghussa dai, *he is angry.* Ghussa yé rota wukra, *he was angry with me.* Ghussé wuniwan, zeke marai yé na wukhwarā, *rage seized him, that is why he ate no food.*

**GHUTS** (*adj.*) *cut, lacerated, hacked.* Marai yé ghutsa ka, *cut its throat.*

**GHWARMAKA** (*s. f.*) *heat-spot.* Pa mo bendi ghwarmaké shewyé dī, *I have got prickly heat.*

**GHWARNIKE** (*s. m.*) *great-grandfather on either side.*

**GHWARNIO** (*s. f.*) *great-grandmother on either side.*

**GHWARWĀSHA** (*s. f.*) *button-hole, loop used as a button-hole.*

**GHWĀYE** See **GHWOYE.**

**GHWO** (*s. f.*) *cow.* Piyawara ghwo, *cow in milk.* Dera piyawara ghwo, *cow that gives much milk.* Tandai nanga ghwo, *cow that has freshly calved (called so up to the 8th or 10th day after calving).* Zoryé nanga ghwo, *cow that has calved some time back.* Nolāga or wucha ghwo, *barren cow.*

**GHWOR** See **GHOR.**

**GHWORMA** See **GHORMA.**

**GHWORĀ** (*s. f.*) (1) *neck (of human being or animal).* Pa ghworā kshé yé gerzawa, *wear it round your neck.* (2) *bank, edge (of river, etc.)* De tī pa ghworā drima, *go by the river-bank.* (3) *accent.* Pa ghwuŋta ghworā sara wéyel, *to speak with a broad accent.*

**GHWOŔA** (*s. f.*) *time or measure (in music).* Gulyom dam pa hara ghwoŕa-döl wäbelai shi; de chighé ghwoŕa hān pézhani, de gerzawelé hān pézhani, *Gulyom, the musician, can beat the drum in every measure; he knows the measure for pursuit and also the measure for retiring.*

**GHWOSH** (*s. m.*) *tooth.* De ghwosh khwuzh dër dard kawi, *toothache is very painful.* De ghwosh t̄inbinai, *tooth-pick.* De aré ghosh, *tooth of a saw.*

**GHWOSHAI** (*adj.*) (*in composition*) *-toothed.* Shpézh-ghwoshai skhandar, *a six-toothed bullock, i.e. not quite full-grown.*

**GHWOYE** (*s. m.*) *bull, bullock.*

or  
**GHWĀYE**

**GHWOYEMA** (*adj. f.*) *in heat (cow).*

**GHWULIANZ** (*s. f.*) *udder (of goat, buffalo, mare, camel, cow, etc.)*

**GHWUŔA** (*s. f.*) *boasting.* De malikai ghwuŕa ma kawa, *do not brag of being a headman.* Ë darwéghe ghwuŕa ma rota ka, *do not make false boasts to me.*

**GHWUT** (*adj.*) (1) *thick, stout.* Ghwuŕ s̄irai yé dai, *he is a heavily built man.* (2) *influential, great.* De kom ghwuŕ sarai dai, *he is the important man of the tribe.* Ghwuŕta momla, *a serious matter.* (3) *plain, clear.* Dā ghwuŕta khabara do, hartsök pé p̄ézhī, *that is an obvious fact, anyone can understand it.* (4) *exact.* Ghwuŕ manz, *exact centre.*

**GHWUSHEL** (*v. irr. tr.*) (1) *to wish, want.* Tsémra ghworé? *how much do you want?* (2) *to ask for.* Mo na héts ma ghwoŕa, *do not ask me for anything.* (3) *to send for.* Sarai mi dolata ghwushtai dai, *I have sent for the man to come here.* (4) *to borrow.* Tipak mi pa suol ghwushtai dai, *I have borrowed the gun.*

**GHYĒLA** (*s. f.*) *flocks and herds; goats, sheep and cattle.* De Kazhé de Macha ghyēla d̄era do, *the Machas of the Kasha have many flocks and herds.*

**GHYĒZH** (*s. f.*) *bosom, embrace.* Ghyēzh rota n̄isa, *open your arms to catch me, lit. hold your breast for me.* Ghyēzh mi pé badala k̄ra, *I embraced him, lit. surrounded him with my bosom.*

## H

- **HADD** (*s. m.*) *boundary, border.*

**HAP** (*s. m.*) *large bone (of man or animal).* De pshé hap yé na dai mot, *the bone of his leg is not broken.*

HADĪKAI (*s. m.*) (1) *bone*. De mlé haḍikai, *back-bone*. (2) *stone, or seed, of fruit*. De mandetté haḍikai, *mandatta-stone*.

HAGHA *See AGHA.*

HAGHASÉ, (*adv.*) (1) *in like manner, in the same way, so*. Tsangré mi AGHASÉ che dèrta wéyeli dī, aghasé wuka, *as I have told you, so do*. or ASÉ (2) *as before*. Sabak mi lyā haghásé yīm dai, *my lesson is still imperfectly learned as before*. (3) *at once*. Ribobi che kshénost, nōr yé pa sandaré haghásé los wulagawan, *when the mandolinist took his seat he immediately began to sing*.

HAI HAI (*int.*) (*expressing weariness, annoyance, etc.*). Hai hai, mīzh wa kalla Kazha ta wèrshī? *heigho, when shall we ever reach Kazha?*

HAIRON (*adj.*) *surprised, astonished*. Che Kalkatta wuyviné hairon wa shé, *when you see Calcutta you will be astonished*.

HĀJAT (*s. m.*) *need, requirement, urgent matter*. Sāhib sara mi' hājāt dai, *I have pressing business with the British Officer*.

HĀJATMAND (*adj.*) *in need of, requiring*. Kīm shī ta hājatmand yé? *what thing do you require?*

HĀKIM (*s. m.*) *ruler, governor, authority, Political Officer*. De hākīm stera dabdabba do, *great is the dignity of a ruler*. Agha sarai hākīm pa kōr kshé qēr makhawriz dai, *that man has great influence with the authorities*.

HAKK (*s. m.*) (1) *right*. Hakk mi dai, *it is my right*. Che hakk mi wēr na ké, *see that you do not give my right away*. (2) *truth*. De hakk kissa do, *it is a true story*. Pa hakk sara wyaiya, *say truly*. (3) *respect, relation*. É mo pa hakk kshé dā bida lari, *in regard to me, i.e. so far as I am concerned, this is advantageous*.

HAKKA-PAKKA (*adv.*) *assuredly, certainly*.

HAKKDORĪ (*s. f.*) *merits, deserts*. Hakkdori mi pa kom kshé qēra do, *I am a most deserving man among my tribe*.

HALOK (*adj.*) *destroyed, ruined, done for*. Mīzh halok shwī, qēr halok shewī yī, *we are in a bad way, in a very bad way*.

HALOKĪ (*s. f.*) *destruction*. Halokī roghelyé do, de halokai vrez do, *destruction is at hand, it is the day of ruin*.

HALOL (*adj.*) (1) *ceremonially clean, lawful by Muhammadan law*. Dā pa mīzh halol dai, *that is lawful for us*. (2) *clean*. Tīpak shé halol ka che'rinī shī, *clean the gun well that it may be bright*. (3) *with throat cut*. Dā pse halol ka, *cut that goat's throat*.

HAMA (*adj.*) *every*. *See Grammar, page 14.*

- HAMAGI** (*adj.*) *all, without missing one.* Hamagi vrezé mi tebba kézhī, *I have fever every day, i.e. I have continuous fever.*
- HAMÉSH** (*adv.*) *ever, always.* Te wu hamésh khalosézhé wa na, *you will not always escape.* Haméshā de mo kara rotan, *he used always to come to my house.*
- HAML** (*s. m.*) *foetus.* Haml yé korai dai, *she is in the family way.*
- HAMRA** (*adv.*) (1) *that much.* Che ze dèrta wyaiyan, hamra roka, *what I tell you, that much give me.* (2) *the amount of, about.* De yawé tsapparé hamra, *about as much as the palm of a man's hand.*
- HAMSĀYA** (*s. m.*) *one under another's protection, dependent.* Agha do mo or hamsāya dāi, de agha malik ze yan, *he is my dependent and*
- HAMSOYA** *I am his headman.* Che dushman mi hamsāya shan, pré mi yésh, *when the enemy surrendered and asked for quarter, lit. became my dependent, I spared his life, lit. let him go.*
- HĀN** (*adv.*) (1) *also, too.* Dā hān pōézhī, *he also understands.* (2) *Both . . . and.* De shpé hān de vrezé hān, *both by day and by night.* (3) *even.* Pa yawa tēki hān na pōézhī, *he does not understand even in the least degree.*
- HAR** (*adj.*) (1) *each.* Har yo ta wuwaiya, *say to each one.* (2) *every.* De har sarī sara dā tagi ko, *he practises deceit with everyone.* Hara vrez byā rota wyaiyi, *every day he repeats it to me.* See Grammar, page 14.
- HARKALLA** (*adv.*) *at all times, at any time.* Harkalla rosha! *come always!* (*Waziri welcome*).
- HAROM** (*adj.*) *unlawful by Muhammadan law.* Dā harom kor dai, *that is an unlawful act.* Bé la khpulé sarī na, che pé haroma do, bel tsōk na wētisi, *except the men of her own family, to whom she is unlawful, no one can go to see her.*
- HARRA** (*int.*) *get out! (only to donkeys).*
- HARTSANGRÉ** (*adv.*) *however, in whatever way.* Hartsangré che te rotlai shé, nūr rotsa, *come as best you can.*
- HAR TSE** (*pron.*) *everything, the whole.* De mo har tse che di, lagha de to di, *everything that is mine is yours.* Har tse yé wukhwarel, *he ate the whole.* See Grammar, page 17.
- HASSAN** } Hassan Husén vrezé, *the days of Hassan and Husen, i.e.*  
**HUSÉN** } *Ashura, Muharram.*
- HAWO** (*s. f.*) (1) *air.* Hawo chalézhī, *the air is moving, i.e. there is a breeze.* Hawo mi banda shwa, war liré ka, *the air is stopped from me, open the door.* Marghai mi pa hawo kshé wishtyé do, *I shot the bird in the air, i.e. on the wing.* (2) *climate.* Hawo é bela do, *it has a different climate.*



**HAWOLA** (s. f.) (1) *forced labour*. Dā de Khōst watan na dai, pa mizh bondi hawola ma ka, *this is not Khōst, do not put forced labour on us*. (2) *forced contribution (with or without payment)*. Yo de godām hawola do, bel de mashakkat hawola do, *one form of hawola is the compulsory furnishing of supplies, another is compulsory labour*. (3) *charge*. Dā bandi de chā pa hawola kaṇ? *to whose charge shall I make the prisoner over?*

**HAYO** (s. f.) *self-respect, sense of honour*. De dagh saṛi dēra hayo do, *this is a very honourable man*.

**HĀZIR** (adj.) *present*. Te pa khpul tārīkī bondi hāzir sha, *appear on whatever date you like, lit. on your own date*.

**HAZM** (s. m.) *digestion*. Hazm yē she dai, *he has a good digestion*.

**HAZMÉDEL** (v. reg. intr.) *to be digested*.

**HÉ** See **É**.

**HÉOHÈRÉ** (adv.) *ever*. Héchéré dāsē na shewyē do, na wa wushi, *neither has it ever happened so, nor will it ever so happen*.

**HÉTS** (adj.) *any*. Hétš kor mi wu na shaṇ, *I did not succeed in doing anything, lit. not any business of mine came to pass*. Pa hétš dōri na she kézhī, *he does not get well by means of any medicine*. See Grammar, page 14.

**HÉTSÖK** (pron.) *anyone, anybody*. Hétšök nishta, *there is not anybody here*. Hétšök mi nishta, *I am alone in the world, lit. I have not anyone*. Agha saṛai hétšök na dai, *that man is not anyone, i.e. is a mere nobody*.

**HINĀKÉDEL** (v. reg. intr.) *to neigh*.

**HISOB** (s. m.) *account, reckoning*. Dā tsangra hisob dai? *what sort of calculation is that?*

**HÖĀ** (int.) *get out! (to man, animal or thing)*. Höā! dolata tse ké? *what are you doing here? clear out!*

**HOSH** (s. m.) *sense, consciousness*. Bé-hosha, *unconscious*.

**HUKM** (s. m.) *order, command*. Tāpa kəni hukm yē rolēzhelai dai, *he has sent me a printed order*. Hukm di pa dwé saré stergé mi manelai dai, *your word is law, to hear is to obey, lit. by both my eyes, I submit to your order*.

**HUSHYOR** (adj.) *intelligent, understanding*. Te pa khpula hushyor yē, xē tse wyniyan? *you understand very well yourself, so what need I say?*

## I

- IDA** (s.f.) *charm against bites or stings.* Do mangaré, de larámé, de bambaré ida mi do, *I have a charm against the bites of snakes and the stings of scorpions and wasps.* De Michan Khélé ida mēranai do, dērē idé lārī, *the charm of the Michan Khels is effectual, they have many (kinds of) charms.*
- IJĀRA** (s.f.) *interest.* Ripai pa ijārē mi wērkeryé dī, *I have given money on interest.*
- IKRĀR** (s.v.) *agreement, contract.* De to sara tserenga ikrār yé kerai dai? *what sort of agreement did he make with you?*
- ILA** (adj.) *little, slight.* Ila kadar yē pēzhanañ, *I know him slightly, lit. in a slight degree.*
- ILAM** (s.m.) (1) *knowledge.* Dēr ilam lārī, *he is very learned.* (2) *branch of knowledge, science.* Ālim sarai dai, har ilam yé wēyelai dai, *he is a learned man, he has studied every science.* Ē najīm pa ilam kshé dāsē dai, *this holds in the science of astrology.*
- IM or YIM** (adj.) (1) *raw, wet, unbaked.* Dā ima löshī dī, *these are unburnt vessels.* Ima kheshta, *unfired brick.* (2) *provisional, unfinished.* Istizām de Tōchī lyā kho im ghundi dai, *the administration of Tochi is still, as it were, provisional.*
- IMON** (s.m.) *faith, uprightness, truth.* Imon ma prézhda, *do not forsake good faith.* Pa imon sara wyaiya, *say truthfully.* Bé-imon, *faithless, false.* Bé-imona khabara ma kawa, *do not speak falsely.* Bé-imoni, *treachery, falseness.* (N.B.—The epithet bé-imon is deeply resented among Waziris and is not employed by them in the light way that bé-imān is by other tribes. The word should therefore be used with caution.)
- IMONDOR** (adj.) *true, righteous, good.*
- INAR** (s.m.) (1) *care, skill.* Pa inar sara yor wulagawa, *be careful in lighting fire.* (2) *tact, delicate handling.* Inar wērsara lara cho khappa na shī, *treat him with tact so that he may not be offended.*
- INDAWA** (s.f.) *Hindu woman.*
- INDĪ** (s.m.) *Hindu man.*
- INDĪKAI** (s.m.) *Hindu (disparaging diminutive).* Khwor Indikai dai, hētā na shī krolai, *he is a wretched little Hindu, he can do nothing.*
- INDRÖR** (s.f.) *husband's sister.*

- INKOR** (s. m.) *denial, refusal.* Mankör dai, inkor ko, *he is impracticable, he refuses.*
- INSOP** (s. m.) *justice, fair dealing.*
- INSOPĪ** (adj.) *just, fair.* Insopi sarai insop ko, *a fair-minded man does justice.*
- IRĀ** (s. f.) *ashes.* Iré sārē shewyē dī, *the ashes have grown cold.*
- IRDĪ** (s. m.) *camp, encampment.* De Sarkor wa irdī ta wurasēdan, *I reached the Government camp.*
- ISH** for hosh q. v. in bē-ishā, *unconscious.*
- ISKĀT** (s. m.) *funeral-alms.* Iskāt pa janoza wērkawī, *iskāt is given at a burial.*
- ISLĀM** (s. m.) *Islam.* De Islom bādsha pa Rūm kshē dai, *the Commander or ISLOM of the Faithful is in Turkey.*
- ISOR** (adj.) (1) *stopped.* Isor yē ka che loṛ na shī, *stop him so that he may not go away.* (2) *blocked.* Daritsa isora do, *the smoke-hole is blocked.* (3) *surrounded.* Zē dushmanē isor kraṇ, *the enemy surrounded me.*
- ISTIZĀM** (s. m.) *arrangements for government, administration.*
- ISTOZ** or **USTOZ** (s. m.) *teacher, tutor, professor.* Pa dagha istoz mī sabak wēy-elai dai, *I studied under that teacher.*
- ITIBOR** (s. m.) (1) *trust, confidence, reliance.* Wolata itibor pa chā mā kawa, *do not trust anyone there.* (2) *promise of safety, safe-conduct.* Itibor mī wa zillēkharij ta wērkerai dai, *pa itibor mī ghwushtai dai, I have given the outlaw a promise of safety, I have sent for him on a safe-conduct.* Bē-itibor, *dangerous, uncertain.* Bē-itibora kor dai, *it is a risky game.*
- ITIBORĪ** (adj.) *trustworthy.* Dā malik mī ster itiborī dai, *I entirely trust that headman.*
- ITTIFOK** (s. m.) *agreement, unanimity, unity.* Ghundē sara ittifok yē kerai dai, *he has come to an agreement with them all.* Dawar dēr ittifok lārī, *de ghundē yawa khwula do, the Dauris are very united, they have all one mouth, i.e. say the same thing.*
- ITWOR** (s. m.) *Sunday.*
- IZZAT** (s. m.) (1) *honour.* She izzat yē rokan, *he treated me with great distinction.* (2) *interest, attraction.* Pa dunyo kshē nevyē hara chār izzat lārī bē la marga na aṣē, *in this world everything new that befalls is interesting except death.* [Waziri saying]. (3) *absolute and full property.* De izzat ēbō, *de izzat ghandra agha dī che de belichā wāk na wī pē kshē, izzat water and an izzat mill are those over which no one else has any control.*
- IZZATNOK** (adj.) *honoured, distinguished.*

## J

- JAGGAṚA** (*s. f.*) (1) *quarrel*. Hara vrez mo sara jaggara ko, *he quarrels with me every day*. (2) *battle, fighting*. Barézar pa wakht jaggara shākha shewyé wa, *the battle began in the forenoon*.
- JĀHIL** (*adj.*) *ignorant, rude, uneducated*.
- JAMĀAT** (*s. m.*) *mosque (strictly, a mosque having all four walls and a roof)*.
- JAMĀLKĒṬA** (*s. f.*) *a kind of purge, aperient*.
- JAMMA** (*s. f.*) *place of assembly and reception belonging to a leading man of village, called "hujra" or "chauk" on other parts of the frontier*. De chā pa jamma matāl wé ? *at whose hujra were you stopping ?* De Waziré dā nirkh dai cho de kom kom pa sar yo jamāat, yawa jamma wi, *the Waziri custom is that there should be a separate mosque and a separate hujra for each clan (in the village)*.
- JAMMA** (*adj.*) *collected, assembled*. Ghle sara jamma kézhī, *the robbers are gathering together*.
- JANĀT** (*s. m.*) *Paradise, bliss*. Pa janāt shé ! *may you be in Heaven !* (The stereotyped reply to the Waziri salutation "Khaira sara" *q. v.*)
- JANG** (*s. m.*) (1) *fighting*. De tiré jang pa sikhé ké ke pa tère ? *in fighting with the sword do you point or cut ?* (2) *war*. Wa jung ta watelai wan, *I had gone to the war*.
- JĀR** (*s. m.*) *wall*. De két jār, *the outer wall of a fortified village*.
- JĀR** (*adj.*) *devoted*. Sar mol mi pa to jār sha, *may my life and property be devoted for you*.
- JARAWĪNAI** (*s. m.*) *head-dress, veil*. Zor yé jarawīnai pa sar rosam kan, *quickly she adjusted her veil upon her head*.
- JAR** (*s. m.*) *purge, strong laxative*.
- JĀRAI** (*s. f.*) *heavy continuous rain*. Cho yawa vrez yawa shpa wör warī ā jārai byēli, *when it rains a day and a night, that is called "jarai"*.
- JARIMOR** (*s. m.*) *groan, exclamation of pain*.
- JĀSIS** (*s. m.*) *spy*. De Sarkor jāsīs yé, *you are a spy of Government*.
- JAWAT** (*adj.*) (1) *plainly seen, manifest*. Shūidar makhāmakh jawat dai, *in front Shuidar is plainly seen*. (2) *known, apparent, obvious*. Tso vrezé pas wa dagha kissa jawata shi ? *after how many days will this matter become generally known ?* Khabaré ma kawa, ghal jawat dai, *it is no use*

- talking, the thief is perfectly well known. Jawat paryob dai, tsök pé ghalatézhī na, it is an obvious swindle, nobody will be taken in by it. Jawat sarai, well-known man.*
- JAWŪI** (s. f.) (1) *watering-bridle.* (2) *tethering-bridle.* (3) *light bridle, for riding a colt on.*
- JÉB** (s. m.) *pocket.* Jéb ta wochawa che tsök yé wu na winī, *stick it in your pocket so that no one may see it.*
- JÉBAN** (s. f.) *marsh, jheel.*  
(adj.) *marshy.* Jéban dzōi dai, zeke ébō pa kshé wuzéwé, *it is a marshy place, so water has welled up in it.*
- JÉLKHONA** (s. f.) *jail.*
- JÉT** (s. m.) *May.*
- JĪĪRA** (s. f.) *crop of a bird.*
- JILĀB** (s. m.) (1) *leading-rein.* Wos pa jilāb byaiya, *take the horse out on a leading-rein.* (2) *seeing off, accompanying to point of departure.* Nör mo wērsara jilāb wukan, *well, I went and saw him off.*
- JILGA** or **JIRGA** (s. f.) *council of the tribe, jirga.* De ghundé Amazai de jilgé dzōi Domél pa chāwanai bondi dai, *the place of holding the general councils of the Ahmadzais is near the Domel post.*
- JILKAÍ** (s. f.) *girl.* Wara jilkai do, *she is a little girl.*
- JĪMA** or **JUMA** (s. f.) (1) *Friday.* (2) *week.* Jima pa jima vrūr wa di rotan, *week by week your brother used to come to me.* Pa yawa juma kshé owa vrezé dī, *there are seven days in a week.*
- JĪMBER** See **JĪNĀR**.
- JĪNGAI** (s. m.) }  
**JĪNGA** (s. f.) } *young camel.*
- JĪNĀR** or (adj.) (1) *withered.* Gulina ébé de khworai na jīnĵer shwel, *the flowers have withered for want of water.* (2) *dried-up, shrivelled.* Ghéssha yé jīnjera do, *he has grown skinny, lit. his flesh has dried up.*
- JIRGA** See **JILGA**.
- JĪROB** (s. m.) *stocking.* De Waziré jīrob de wuzhghwuné dī, *Waziri stockings are of goats' hair.*
- JĪṬA** (s. f.) *leavings, refuse, defiled food.* Indī wyaiyi ohe marai mi ma jīṭa ka, *the Hindu asks us not to defile his food.*
- JOM** (s. m.) *metal drinking-cup.* De kwutṭe jom dai ke de sarwélé? *is it a pewter or a copper cup?* Pa wos kshé jom dai, ro yé wokhla, *there is a cup on the horse, fetch it.*
- JOMA** (s. f.) *clothes, garment, dress.* Jomé woghunda, *dress yourself.* Spī, che khwula rowochawela, jomé mi bélmozé krelé, *when the dog nosed at me he polluted my clothes, lit. made them unfit to pray in.*

- JORI** (*adj.*) *current, issued, in force.* Hukm jori dai, *the order is out.* Dā kīssa jori do, *the story is current.*
- JOR** (*adj.*) (1) *made, constructed.* Kōr di jor shewai dai ke ne? *is your house built or not?* Sarak jor shaq, *a road has been made.* (2) *mended.* Ke mot wi nōr byā jor yé ka, *if it is broken, well, mend it again.* (3) *fabricated.* De darwéghe kīssa yé jora kra, *he fabricated a false story.* (4) *well, in good health.* Jor yé? *are you well?* (*ordinary salutation.*) (5) *better, recovered from illness.* Dāsē na wī che byā jor na shī, *may it not be that he does not get better again, i.e. God forbid that he should not recover.* (6) *agreed among selves.* Jor na shweli mīzh, *we have not come to any agreement.*
- JORA** (*s. f.*) *pair, set.* Tso joré jomé di di? *how many suits of clothes have you?*
- JORA** (*s. f.*) *good understanding.* Wērsara jora mi do, *I am on good terms with him.*
- JORAWEL** (*v. reg. tr.*) (1) *to make.* Pasod ma jorawa, *do not make a disturbance.* Pa haghā chār kshé dēra bīngai mi jorawela, *I was making great gains in that business.* (2) *to mend.* (3) *to pretend.* Dzon hākīm jorawī, *he pretends to be a person in authority.*
- JORÉDEL** (*v. reg. intr.*) (1) *to be made, manufactured, etc.* (2) *to be mended.* (3) *to pretend to be.* Tē hākīm ma jorēzha, *do not you pose as an authority.* (4) *to behave, enter into an arrangement.* Tē dāsē ma jorēzha, *do not let yourself in for such a thing.* (5) *be fit for, worthy of.* De plātanrē de nikarai sara jorēzhi, *he is fit for service in the infantry.* De dagha sara na jorēzhan che tsōk de to zyi rota wuwyniyi, *I am not worthy that any one should call me your son.* (6) *to get better.* De jorawelē na dai, *he is not likely to recover.*
- JORESHT** (*s. m.*) (1) *agreement.* De baiyé joresht yé wukan, *they came to an agreement about the price.* (2) *reconciliation.* Pakhwo bad mi wa wērsara, ēs joresht shewai dai, *formerly I was at feud with him, now a reconciliation has taken place.* (3) *combination.* Joresht sara wukai, *combine among yourselves.* (4) *building, edifice.* Zaré bādshāonē she joreshtina kēfī d, *the ancient kings raised noble buildings.*
- JOT, JOTA** See **DZĪT**.
- JOZ** (*s. m.*) *ship.* De kāfī daryob joz, *an ocean-going ship.*
- JULLOB** (*s. m.*) *purge, aperient.*
- JUMA** See **JIMA**.

- JURM (s. m.) } *fine. Ster ster jurmina mizh prékeri di, we have paid*  
 JURMONA (s. f.) } *very heavy fines.*  
 JUWOR (m. pl.) *maize. De juworé marai, maize-bread. De juworé témna, maize-seed.*  
 JUWORAI (s. m.) *gambling. Ghla, zinā, juworai, dré sara nā-rawo di, theft, adultery and gambling, all three are wicked.*  
 JWOK (s. m.) *camel-enclosure without roof. Sarkori jwok Muhammad Khélé pa kila bondi jor dai, a Government camel-enclosure has been made at the Muhammad Khel post.*

## K

- KAB (s. m.) *fish. Mizh Dawar kabon dera na khwuri, rang yé bad lagézhī, we Dauris are not great eaters of fish, their appearance disgusts us.*  
 KABAI *See KABE.*  
 KABAR (s. m.) *hauteur, pride, insolence.*  
 KABARJAN (adj.) *proud, conceited. Kabarjan sarai kabar ko, a conceited man shows hauteur.*  
 KABE (s. m.) } *eel.*  
 KABAI (s. f.) }  
 KĀBIL (adj.) *useful, capable. Kābil sarai dai, he is an able man.*  
 KABĪL (adj.) *accepted, approved. Khabara di kabila do ke na? do you approve of this or not? Sheza kabila keryé mi do, I have accepted the woman, i.e. have acknowledged her my wife in the usual formula.*  
 KABĪLA (s. f.) *family. Dera kabila mi do, I have a large family.*  
 KAOKH, (s. m.) *flat cultivable land on the bank of a river, riverain land.*  
 KATS or KATSA. *Kachina de Gurbuzé di ke de Bakka Khélé? do the kaches belong to the Gurbuz or Bakka Khels?*  
 KAOKH (s. m.) *measurement, survey. Badāwan Raghzai Makkar Lal pitwari kach kap, Makhan Lal, patwari, made a survey of the Badawan Raghzai.*  
 KAOKHA (adj.) (1) *not thorough-bred. Dā wos kacha dai, asil na dai, that horse is not a thorough-bred.* (2) *untrustworthy, abandoned. Kacha sarī sara malgertia ma kawa, do not associate with an evil man.*  
 KAOKHAR (s. m.) } *mule.*  
 KACHERA (s. f.) }

**KACHÈRA**, (*s. f.*) *goat's-hair sack for carrying food and other articles on a journey.*  
**KACHORA**  
 or **KATSORA**

**KACHKÉL** (*s. m.*) *beggars' bowl.* De kachkéł patri mi wáhel, dèrpasé or tlan, *I would hammer the iron bands on a beggar's bowl*  
**KACHKÖL** *and follow you, i.e. would become a beggar to avoid being separated from you.*

**KADAM** (*s. m.*) *step, single pace, yard.* Yo kadam mzeka na lari, *he does not own one yard of land.* De dagh dzéi na é mizh hangla tso kadama do? *how many yards is our bungalow from this place?*

**KADAR** (*s. m.*) (1) *value.* Sarai, shai, che sho wi agha kadar lari, *a man or thing which is good possesses value.* (2) *respect, esteem.* É spin sari hama sarai kadar ko, *everyone esteems a straightforward man.*

**KADARMAND** (*adj.*) *valuable.*

**KADPA** (*s. f.*) (1) *bundle.* Tāliboné kaqdé tarélyé di, wa sora wntan ta drimi, *the students have tied up their bundles, they are going to a cool country.* (2) *home, household, on the march.* De Shadiakni kaqdé de Shawol na rogheli di, *the encampments of the Shadiakais have come from Shawal.*

**KAFAN** (*s. m.*) *shroud, winding-sheet.*

**KĀFSHA** (*s. f.*) *woman's embroidered shoe.*

**KAGH** (*s. m.*) *sound of a stringed instrument, twanging.*

**KAI** (*s. f. pl.*) *vomiting.* Kai rodrimi, *I am going to be sick.* Kai yé wukré, *he was sick.*

**KAID** (*s. m.*) *imprisonment.* De te kaid na wnyiwi? *is this not called imprisonment?*

**KAIDI** (*s. m.*) *prisoner.*

**KĀIL** (*s. m.*) *family.* Ghund kail mi werk shan, *my whole family was wiped out.*

**KATYAI** (*s. m.*) *the reed that pens are made of.*

**KATZA** (*s. f.*) *snaffle.*

**KAJOWA** (*s. f.*) *camel-pannier, kajawa.* Satarmandé shezé pa kajowa kshé vi, *purda-women are carried in camel-panniers.*

**KĀKĀ** (*s. m.*) *term applied to father, uncle and elderly men generally.* Tšök meshor wi w'agh ta kākā wyaiya, *whoever is an elder, say "kaka" in speaking to him.*

**KAKARAI** (*s. f.*) *skull.*

**KAKARAI** See **KARAI.**

**KĀKASH** See **KOKASH.**



- KAKER** (*adj.*) (1) *stained, defiled.* *Khatte dère di, pé kaker wa shé, the mud is deep, you will be soiled with it.* (2) *seduced, disgraced.* *Sheza wèrsara kakepa shewyè do, the woman has lost her reputation through him.*
- KALAM** (*s. m.*) *pen.*
- KALANDON** (*s. m.*) *pen-case.*
- KALANG** (*s. m.*) *revenue.* *Wa Sarkor ta kalang prékawi, they pay revenue to Government.*
- KALANGI** (*s. m.*) (1) *revenue payer.* (2) *obedient servant.* *Wa pír ta hān, wa malik ta hān, mo wuwé che de to kalangi yan, I said both to the holy man and to the headman "I am your obedient servant."*
- KALLA** (*adv.*) (1) *when?* *Dā wa kalla wushi? when will that come to pass?* (2) *ever.* *Harkalla, whenever, at all times.* *Harkalla rotsa, come at any time, i.e. welcome!* *Harkalla ..na, never.* *Harkalla wa zo na mana, I will never admit it.*
- KALLA KALLA** (*adv.*) *sometimes, occasionally.*
- KALP** (*adj.*) (1) *difficult, stiff.* *Kalpa lyār do, pa kalp ghar bondi tēra do, it is a stiff road, it passes over a difficult hill.* (2) *counterfeit, base.* *Guli, Achar Khel, kalpé ripai jorawi, Guli of Achar Khel manufactures false rupees.*
- KAM** (*adj.*) (1) *little, small.* *Kam zhenkai, small boy.* *Kamma Shērannyé, the village of Little Sheranni.* *Nirkh yé kam shan, the rate has "decreased."* (*N. B.—This means that less of the article is now obtainable for the same money, in other words that the price of the article has risen.*) (2) *less, lesser, younger.* *Kam zéi yé wa plor ta wuwé, the younger son said to his father.* (3) *bad, defective.* *Nazir mi kam dai, che shishé mi na wī lwastai na shan, my sight is bad, I cannot read without spectacles.*
- KAMĀCHĪ** *See GUTA.*
- KAMAR** (*s. m.*) *cliff, precipice, vertical bank.* *Kamar ta wukhézha, climb up the cliff.*
- KAMARBAND** (*s. m.*) *waist-belt.*
- KAMKAI** (*s. m.*) *small, little.* *Kamkai zyni mi dai, I have a little son.* *Wos mi kamkai dai, my horse is small.*
- KANOL** (*s. m.*) *perfection, beauty, excellent quality.* *Pa dagh sarī kshé dā kamol rota lida shī, I can see this very good point in the man.*
- KAND** (*s. m.*) (1) *ditch.* *Pa kila bondi kand yé badal kerai dai, he has had a ditch dug round the fort.* (2) *receptacle in floor or wall, cupboard (for keeping grain and other things).*

- KANDA** (*s. f.*) ravine, deep valley, *khud*. *È kandé watan dai, it is difficult, broken country.*
- KANDEL** (*v. irr. tr.*) to dig. *Mzeka yé wukanda, he dug up the ground. Patái kanní, jor yé ko, he is digging his field and putting it to rights.*
- KANDÉRAI** (*s. m.*) cloth used for wrapping up food till wanted, and then as a table cloth.
- KANDGHOLAI** (*s. m.*) small hole dug in ground.
- KANDAK** (*s. m.*) flock of sheep or goats up to 30 or 40 in number.
- KANDGHAR** (*s. m.*) deserted and ruined house. *Ilakím Keli kshé kand-ghar òer dí, there are many ruined houses in Hakim village.*
- KANDKAI** (*s. m.*) one-fourth of a round cake of bread, quarter of a chapatti.
- KANGAL** (*s. m.*) shield, buckler.
- KANGAR** (*s. m.*) bracelet of which the ends do not meet round the wrist.
- KANGRA** (*s. f.*) small spire or pinnacle of mud set for ornament on top of house or tower.
- KĀŃĀ** See **GHARMA**.
- KĀŃĀVTRĀGHA** (*s. f.*) crow.
- KĀŃĀWA** (*s. f.*) (1) clog, patten. (2) hoof (of horse, mule, etc.).
- KĀŃĀWALI** See **GHARMA**.
- KĀNŪN** (*s. m.*) law, Government code. *Kānūn dí khwash dai ke riwāj dí khwash dai? do you wish (to be dealt with under) law or (under) custom?*
- KĀŌTSĀI** (*s. f.*) plait of hair. *Khþula sheza yé pa kāōtsai waniwela, he seized his wife by her plait. Bel molimesht dā dai; sheza che péghla wí de yaghé de sar kāōtsai pa tset koryé wí, au che wode shí de yaghé de sar kāōtsai pa makh koryé wí, another distinction is this; an unmarried woman wears her plaits behind and a married one in front.*
- KAPRA** (*s. f.*) (1) bare sloping rocks, difficult place to cross. *È kapré watan dai, it is a country of slanting rocks.* (2) cloth, clothes. *Kapré mī joryé koryé dí, I have had clothes made.*
- KĀR** (*s. m.*) rage, anger. *Kār yé rota wukan, he was angry with me.*
- KARA** (*prep.*) in the house of. *De ghlé bólgá wérkara mi mīnda, I found the trace of the theft, i.e. a piece of the stolen property, at his place. See Grammar, page 39,*
- KARANG** (*s. m.*) ice. *Karang wulé showai dai, the ice has melted.*  
(*adj.*) frozen. *Èbō karangé shwé, the water became frozen.*
- KARAWEL** (*v. reg. tr.*) to disturb, excite, put out.

- KĀRBÉSKÉ (*s. f. pl.*) (1) *cotton.* (2) *cotton-plant.* (3) *cotton-crop.*  
 Kārbéské mi karolyé di, ke chéré sra na shwa nör wa dēré  
 kārbéské mi wushī, *I have sown much cotton, unless there*  
*should be drought I shall have a heavy cotton-crop.*
- KARBÖRAY (*s. m.*) *lizard.*
- KARÉDEL (*v. reg. intr.*) *to be disturbed, excited, put out.* Ma karézhā,  
*keep cool.*
- KAREL (*v. reg. tr.*) (1) *to sow.* Témna mi wukarela, *I sowed the seed.*  
 (2) *to plant.* Wuna mi wukarela, *I planted a tree.* (3) *to*  
*cultivate.* É mo pātai pa bakhra kari, *he cultivates my field*  
*on payment of a share of the produce.*
- KARĒRAY (*s. m.*) *iron cauldron for boiling milk, sweets or ghi, in large*  
*quantities.*
- KARĪRA (*s. f.*) *kind of thorn-bush with red flowers.*
- KARKENĒA (*s. f.*) *small thorny bush.* Karkenā de béré khél dai kīho na  
 sterézhī, *the karkenra is of the bher tribe but it never grows*  
*large.*
- KĀRKHONA (*s. f.*) *workshop, factory.*
- KAROH (*adj.*) *quiet, at rest.* Karor kshēna, *sit still.* Kārora shpa, *the*  
*silent night, i.e. after the hour when noises cease.*
- KARORĪ (*s. f.*) *quiet, peace.* Pa watan karorī do, *there is peace through-*  
*out the country.*
- KARRA (*adj.*) *pure, unalloyed.* Karra ripai do, *it is a good rupee.*
- KARWANDA (*s. f.*) *cultivation.* Karwanda pa kshé mi wukra, *I cultivated*  
*in it.* Ghunq watan karwanda do, *the whole country is*  
*cultivated.* Used as *adj.* Karwanda yé ka, *cultivate it.*
- KARWATAI (*s. f.*) *wooden well-bucket.*
- KĀRWON (*s. m.*) *caravan.* Pa wāheli kārwona psé sol halo drimī, *a*  
*hundred evils pursue the already plundered caravan, i.e.*  
*misfortunes never come singly.*
- KARYOB (*s. m.*) *neglect of work, playing truant.* Nen de daftar na karyob  
 ka, é mīzh sara shkor wuka, *stay away from office to-day and*  
*go shooting with us.*  
 (*adj.*) *neglecting work, idle.* Nen ze di karyob kran, kasab  
 mi wunakān, *you have made me idle to-day, I have done no*  
*work.*
- KARAI (*adj.*) *whole, live-long.* Karai shpa mīzh pa Tip bondi nost wi  
 or cho chéré ghle roshī, *all the night through we were sitting*  
 KAKARAI out on the Tip hill (hoping) that the robbers might come  
 some time.
- KAS (*s. m.*) *person.* Tsö kasa sarī di? or Tsö kasa di? *How many*  
*men are there?*

- KASAB** (*s. m.*) (1) *business, occupation.* The kasab ké? *what is your profession?* (2) *work.* Nen kasab mi wunakaŋ, *I did no work to-day.*
- KASAM** (*s. m.*) *oath.* Lé kasam yo shai dai, *swearing and an oath are one and the same thing.* Pa kasam zgorina ko, che daz̄z̄ khato na kaŋ, *he shoots on oath that he will not miss his shot (said of a crack shot).*
- KASD** (*s. m.*) *intention.* Pa kasd yé dā kor kera dai, *he has done this intentionally.*
- KASSAI** (*s. m.*) *pupil of eye.*
- KĀSHAI** (*s. m.*) *watchman, caretaker of land, houses, etc., chankidar.* De pīnza kéré yo kashai wī, *there is generally one watchman to five houses.* Pēsha di de lem kashai kṛa, *you have set the cat to take care of the sheep's tail (meat), i.e. quis custodiet ipsos custodes?*
- KASHIDA** (*s. f.*) *embroidery with coloured thread.* Khat yé pa kashidé dai, *his tunic is embroidered.*
- KĀ<sup>h</sup>HKHURJIN** (*s. m.*) *saddle-wallets, leather wallets in front of saddle one on each side.*
- KĀT** or (*s. m.*) } *famine, scarcity.* Yakīn mi shī che kātī wa roshī,  
**KĀTĪ** (*s. f.*) } *I think there will be a famine.*
- KĀTA** (*s. f.*) *pack-saddle.*
- KĀTĒB** (*s. m.*) *man who writes out, binds and repairs books, copyist, book-binder.* De Tōchi kātēb Ahmad Mīrom Shā dai, *Ahmad of Miram Shah is the book-binder of the Tochi.*
- KATEL** (*v. irr. tr.*) *to look at, see, glance, examine.* Yīsh mi katelai na dai, *I have not seen any camel.* Rag mi wukessa, *examine my pulse.* Kessa, chē byā dāsē chār wunaké, *look to it that you do not do so again.* Ze wa to sara wukessaŋ, *I will see to it with you, i.e. I will have a reckoning with you.*
- KĀTĪ** See **KĀT.**
- KATOR** (*s. m.*) (1) *line, rank.* Spoyon kator wilor di, *the men are drawn up in line.* Ē kator pa shī lōri kīssé tsōk ko? *who is that talking on the right of the line?* (2) *name of a game.*
- KATORAI** (*s. m.*) (1) *metal saucer.* (2) *sauce-pan.*
- KATB** See **KACH.**
- KATSORA** See **KACHĒRA.**
- KĀTYÉ** (*s. f.*) *absolute sale (as distinguished from mortgage).* De kātyé mzeke, *land purchased outright.* Mzeke pa kātyé mi keryé do, *I have bought the land free from conditions and encumbrances.*
- KĀTYÉ** (*s. f.*) *October.*

- KAT** (s. m.) ordinary bed of the country, charpoy.
- KATA** See GUTA.
- KATAWA** (s. f.) earthenware steupan, pot. *Katawa di pakha do ke*  
or *yima do?* is your pot, i.e. are the contents of it, cooked or  
**KATOWA** raw?
- KATKAI** (s. m.) stool (not used in Tochi except by blacksmiths).
- KATÉVEL** (v. reg. tr.) (1) to clip. *Zhira yé katévelyé do*, he has clipped his beard. (2) cut off altogether. *Ghunda zhira yé wuka-téyela*, he cut off all his beard.
- KATOR** (s. m.) wife's son by a former husband.
- KATOWA** See KATAWA.
- KATTÉ** (int.) get out, away! (to birds, fowls, etc.)
- KÄÜKIÜ** (s. m.) hubbub, hullabaloo.
- KAUTARA** (s. f.) pigeon.
- KAWEL** See KREL.
- KÄZI** or (s. m.) Kazi, judge of Muhammadan law.
- KOZI**
- KAZHLECH** See KÖZH.
- KAZHWOLAI** (s. m.) crookedness. *De dagh diwola kazhwolai dai*, there is a crookedness in this wall.
- KE** (conj.) (1) if. *Ke de mo khabara na mané, de Sarkor hukm kha mana*, if you do not mind what I say, at least you should respect the order of Government. (2) or. *Dā ghworé, ke tse ghworé?* do you want this, or what do you want? *Worwé ke na?* do you hear or don't you? i.e. don't you hear? *Dāsé do ke na?* Is it so or is it not? i.e. it is so, is it not?
- [KÉDEL]** (v. irr. tr.) to be, exist, become, happen, etc. This verb has many meanings. Its general function is merely to convert nouns and adjectives into verbs by amalgamation with them. In the compound the noun or adjective determines the meaning and kédel merely gives the necessary verbal form. *Ebō dolata na mindé kézhī*, water is not found here. *Khorakht mi kézhī*, I have itch, lit. itch happens to me. *De she kédelé na dai*, he is not likely to become well, i.e. recover. *Mes pa tsamtiskai kshé wulé kézhī*, the lead becomes molten, i.e. melts, in the ladle. *De mo de plor de kōr tsemra mazdiron marai khwuri au zené potyé kézhī*, how many hired servants of my father's house eat bread, and of it there is left over, i.e. have more than they can eat.
- KELAI** See KERAI.

- KELAI** (s. m.) (1) *village*. Pa ghund Töchi kshé Idak ster kelai dai, byä Darpa Khé, in the whole of Töchi Idak is the biggest village, then Darpa Khel. (2) *people of village, fellow-villagers*. Kelai mi de Töchi na khwawelai dai, my village has crossed Töchi (in its march to or from the hills). Ghund kolai däsé wa lé wukí, the whole village will swear to it. [N.B.—Keli kshé dai, "he is in the village," means according to the context, "Yes, he is at home, he has not gone anywhere" or "No, he is at home, he has not come here". De keli generally means "of the speaker's village," as de keli sarai dai, he is our fellow-villager: it may also mean he is a "village"-man, i.e. rude and uncivilised.]
- KELAKAI** (s. m.) *small village, hamlet*.
- KÉMAT** (s. m.) *value*.
- KÉMAT** (s. m.) *resurrection, last judgment*.
- KÉMATNOK** (adj.) *valuable*. Dä shai kémat lari, kématnok shai dai, that thing possesses value, it is a valuable thing.
- KÉP** (s. m.) (1) *stimulant, intoxicant*. Yo káp kho tamäki di cho awwal pa kōñi yé wōre krel, byä ira wèrgadda kra, ébü yé wèrwōhawelyé, one kind of stimulant is tobacco which first they have pounded small with a stone, then mixed ashes with it and added water. (2) *intoxication*. Pa káp kshé dai ma yé zhaghawn, he is in a state of intoxication, do not make him speak, i.e. do not speak to him.
- KÉPKHOR** (s. m.) *one who indulges in stimulants*. Képkhor cho káp wor pa roshi nūr dā zhagh wuko che khpulé kabilé ta léwe shé, yo sabo motawé, yo wégā motawé, the taker of intoxicants when the time of his intoxication comes upon him cries "May you be a wolf to your own family and tear in pieces one of them every morning and one of them every night" (a curse).
- KÉR** See KÖR.
- KERAI,**  
**KRAI** or  
**KELAI** (s. m.) *key*. Ko krai wi dèrzo<sup>kh</sup> kulap pé liré ka, if you have the key open the padlock with it.
- KIRECH** See KIRICH.
- KERKAI** (s. m.) *kind of reed which cattle eat*.
- KÉR** (s. m.) *hedge of a field*.
- KESHER** (s. m.) (1) *younger (son, etc.)*. (2) *junior, of less importance in the tribe*.
- KÉTSAI** (s. f.) *ammunition-pouch*. De Sarkor de spoioné dré kétsai wi, Government sepoy have three ammunition-pouches.

**KÉT** or (s. m.) *an enclosed or fortified village.* Kolai kelakai, che diwól  
**KÔṛ** pé badal wī, w'agh ta kēt kētkai wyaiyī, *a village and a ham-  
 let, when surrounded by a wall, are called a "ket" and a  
 "letkai" respectively.* De Shodi Khélé kēṭina nishta, pa  
 khiné kshé yési, *the Shadi Khels have no fixed villages, they  
 live in tents.*

**KÉṬA** or (s. f.) (1) *room, apartment in a building.* Pa dā kōr kshé tsémra  
**Kōṛa** kēṭé dī ? *how many rooms are there in that house ?* (2) *store-  
 room, barn.* (3) *stack.* De biz kēṭa, bhoosa-stack.

(adj.) *piled up.* Dermend mi kēṭa keṇi dai, *I have heaped up  
 the crops on the threshing floor.*

**KÉṬKAI** (1) *diminutive of KÉT* q. v. (2) *diminutive of KÉṬA* q. v.  
 (3) *place of meeting and reception, belonging to a leading man.*  
 De Nazarband kēṭkai, *Nazarband's chawk.*

**KÉWAI** or (s. m.) } *small-pox.* De kéwai ninyé na mṛe shwel, *they died*  
**KÉVI** (s. f. pl.) } *of small-pox.*

**NINYÉ**

**KÉZH** See **KÖZH**.

**KÉZHDAI** (s. f.) *nomad's tent made of felt.* Kézhdai dolata dèré lāké  
 or dī, *there is a large tribal encampment, "kirri," here.*

**KÉZHDAI**

**KÉZHDELYÉ** (adj. f.) *betrothed.* Dā sheza de pulonki kēzhdelyé do, *that  
 woman is so-and-so's fiancée.*

**KIBLA** (s. f.) (1) *holy-place, sanctuary.* De ghlé kibla Makin dai,  
*Makin is the Holy City of robbers.* (2) *west (towards which  
 Musulmans pray).* Myer de kiblé pa makh' lwézhī, *the sun  
 sets in the west.*

**KICHĪ** (s. m.) *nomad.* Tol Khél kichion dī pa khiné kshé guzrān ko,  
*the Tol Khels are nomads, they live in tents.*

**KĪKARAI** (s. m.) *puppy-dog.*

or

**KUTRĪKAI**

**KĪLA** (s. f.) *post, fort.* Pa kīla kshé denenna dā sarai chā ropréyeshai  
 dai ? *who let that man inside the post ?*

**KĪLA** (s. f.) *line.* Pa koghaz bondi kīla mi likelyé do, *I have drawn  
 a line on the paper.*

**KĪM** (adj. and pron.) *which ? what ?* Kim yo dai ? *which one is it ?*  
 De daghé myāshté pa kīm tārikh dèrta rotsan ? *On what  
 date of this month shall I come to you ?* (2) *the one which,  
 whatever.* Kīm kīm bakhré ghworé, khallai pé wochawa,  
*cast lots for the shares you want, lit. whatever shares you  
 want, cast lots for them.* See Grammar, pages 14, 16 and 17.

- KĪMAI** (s. m.) *tousils of throat.*
- KĪMIYOGAR** (s. m.) *alchemist, worker of wonders.* Saikor kīmiyogar dai, pa Tūchi kshé bel kīmiyogar nishta, *Government works wonders, there is no other worker of wonders in Tochi.*
- KĪNA** (s. f.) *spite, rancour.* Mo sara kīna ma shorawa, *do not cherish, lit. carry about, malice against me.*
- KĪNAI** (s. m.) *lime.* Kīnai mi peṭ kerai dai, *I have covered up lime, i.e. have prepared lime for burning.*
- KĪNAKASH** (adj.) *spiteful, malevolent.*
- KĪNĀ** (adj.) (1) *left.* Kīnā los, *left hand.* (2) *sinister, unfavourable.* Pa kīnā sterga mi kessé, pa shai sterga mi na kessé, *you regard me with disapproval, not with approval.*
- KĪNĀ** (adj. irr.) *deaf.* Konā di, na worwī, *they are deaf, they do not hear.* Pa razo yé dzon kīnā kerai dai, *he has made himself deaf purposely, i.e. he does not hear because he does not wish to hear.*
- KĪR** (s. m.) *rice and milk.*
- KĪRĀMAT** (s. m.) *miracle of a saint, miraculous power or intuition.* De chā kirāmat wī, ā walī dai, *he who has miraculous powers is a saint.*
- KĪRĒYA** or (s. f.) *hire, fare, rent.* De suroi tsēmra kīréyi wokhli ? *what do they charge for the use of the sarai ?*
- KĪRĒYĪ**
- KIRICH** (s. m.) (1) *clod, lump of earth.* Kirich hīta yo shai dai, *or "kirich" and "hīta" are the same thing.* (2) *becoming*
- KERECH** *clods, being broken up, digging.* Dēra mzeke pa kirich mi wuwāhela, *I have dug a lot of land, lit. I have struck much land into clods.*
- KISBAT** (s. m.) *belt with pouches for ammunition.*
- KISM** (s. m.) *kind, species.* Tsō kisma di ? *how many kinds are there ?*
- KISMAT** (s. m.) *fate, destiny.* Kismat mi che she wai, *if only my luck were good.* Kismat agha dai che pa tsanḍa pōri likelai wī, *destiny is that which is written upon the forehead.*
- KISSA** (s. f.) (1) *story, account, narration.* Vṛondiné kissé, *history, lit. ancient tales.* Nāhakka kissa, *untrue account.* (2) *message.* Kissa mi lēzhelyé do, *I have sent a message.* (3) *thing, affair, consideration.* Khpul nikar pa tse kissa di ai kap ? *over what business did you dismiss your servant ?* Pa de chār kshé qērē kissé di, *in this matter many considerations are involved.* (4) *word, speech.* Bē-isha shwan, kissé mi na shwai krai, *I became insensible and was not able to speak.*



- KITOB** (s. m.) *book*. Kitob kalami dai ke t̃apī dai? *is the book handwritten or printed?*
- KIYĀSAI** (s. m.) *pod of plant*. De mété kiyāsai dai ke de maiyé? *is it a pod of mot or of mai?*
- KIZ** (adj.) *lower, under*. Kiz kelai, *the lower village*. Kiz warshand, *the under lip*.  
(adv.) *down, below*. Te kiz loř sha, *go down below*. Wos na kiz sha, *dismount*.
- KIZA** or **KUZA** (s. f.) *water vessel, with or without a spout*.
- KIZÉDEL** (v. reg. intr.) *to go down, descend*.
- KLAK** (adj.) (1) *hard, stiff, strong*. Klak largai, *hard wood, or stiff stick*. (2) *in hard condition, not easily tired*. Klak sarai dai, pa gerzéde kshé hān, pa kor kshé hān, *he is untiring both in active and in sedentary work*, lit. *he is a hard man both in going about and at business*.  
(adv.) *quickly*. Werta wuwyaiya che pa mīzh pasé dā klak roshī, *tell them to follow us quickly*.
- KOBAL** (s. m.) *Kabul*.
- KOBALAI** (adj.) *Kabuli*. Kobalai rīpai ta nandramai wyaiyī, *a Kabuli rupee is called a nandrami*.
- KOBĪ** (s. m.) *power, influence, control*. Kobī mi na rasézhī, *it is not in my power*, lit. *my power does not extend (so far)*.
- KOK** (s. m.) *cake of bread baked round a stone, scone*. Mařai che pa gerda tizha pakha keryé wī, agha kok dai, *bread baked on a round stone is "kok"*.
- KOKA** (s. f.) *large spider, tarantula*.
- KOKASH** (s. m.) *roof*.  
or  
**KĀKASH**
- KOKĪRAI** (s. m.) *diminutive of KOK, q.v.*
- KOL** (s. m.) *year*. Dēr kola wushwel, *many years have passed*. Kol pa kol de bar watan Paiwanda rotsī, *year by year come the Powindas from up-country, i.e. Afghanistan*. Bel kol, *next year*. Yá bel kol or dréam kol, *year after next*. Sīr kol, *dry year, drought*, lit. *red year*.
- KOLAI** (s. m.) (1) *tool*. De trākonī kolī, *carpenter's tools*. (2) *ornament, jewellery*. De shezé kolai, *woman's ornament*.
- KOLE** (s. m.) *family*. De Waziré dēr kālina roghelī dī, *many Waziri families have arrived*. De to de kole mesher tsök dai? *who is the head of your family?* Pa kole roghelai yañ, *I have come along with my family*.

**KOLIGAR** (*s. m.*) *mechanic, menial of blacksmith caste.* Koligar pesh wi,  
or kutānrai dam wi, *Koligars are blacksmiths, Kutanrais are*  
**KORIGAR** *musicians.*

**KOM** (*s. m.*) *clan, tribe, section (of any size, large or small).*

**KONRAI** (*s. m.*) *stone (solid, not flat and thin).*

**KOPAR** (*s. m.*) *non-Muhammadan, "infidel."*

**KOR** (*s. m.*) (1) *work.* Kor kawa, ma prēzhda, *work, do not leave off.*  
(2) *thing, affair.* Dā tsangra kor dai? *what sort of business*  
*is this?* (3) *use, need.* Pa kor mi dai, roka, *I require it, give*  
*it me.*

**KÖR** or **KÈR** (*s. m.*) (1) *house, home.* Kör di pa kim keli kshé dai? *in what*  
*village is your home?* De to nūm de Sarkor pa kör kshé she  
worwédai shi, *your name is heard favourably in the house of*  
*Government, i.e. you have earned a good reputation with*  
*Government.* (2) *household, family.* Wa kör ta di khair  
dai? *is it well with your family?* i.e. *I hope your family*  
*are well (conventional greeting).*

**KORIGAR** *See KOLIGAR.*

**KORTA** (*adv. and adj.*) (1) *down, below.* Te korta kshéna, *you sit*  
or *further down.* Korta porta ma kessa, *do not look up and*  
**KÖRTA** *down, i.e. do not stare about you.* (2) *down-country, eastwards.*  
Sar pa korta lüri ma lagawa, *do not lie with your head to the*  
*east.*

**KORTANAI** (*adj.*) (1) *lower.* Pörtanai kitob dèrkawan ke körtanai?  
or *shall I give you the upper book or the lower one?* (2) *from*  
**KÖRTANAI** *down-country.* Körtanni sheza do, ke pörtanai do? *is she*  
*a down-country or an up-country woman?*

**KORTIS** (*s. m.*) *cartridge.*

**KOSIRA** (*adj. f.*) *adulterous.* Kosira sheza, *adulteress.*

**KOSHISH** (*s. m.*) *effort, endeavour.* Koshish te dèr kawa, *try hard.*  
or

**KOSHESHT**

**KÖT** *See KÉT.*

**KÖTA** *See KÉTA.*

**KOȚA** (*adj.*) (1) *adulterated, alloyed.* KoȚa ripai, *base coin.* (2) *bad.*  
KoȚa sarai, *evil man.* KoȚa sheza, *immoral woman.*

**KOYESHT** *See KWUSHT.*

**KOZĪ** *See KĀZĪ.*

**KÖZH**, (*adj.*) *bent, crooked.* Kazha, *the Winding (Valley).* Lyār  
**KĪȚH** or **kazhlécha** do, *the road is crooked.* De țipak gaz közh shan,  
**KAZHLÉCH** *the cleaning-rod of the rifle has got bent.*

**KRAI** *See KERAİ.*

KRÉB (s. m.) *stirrup-iron.*

KRÉBOSH (s. m.) *stirrup-leather.* Dwa sara kréboshina di wuzhda di, land yé ka, *both your stirrup-leathers are too long, shorten them.*

KRUZH (particle) (similar to DAI, q.v.)

KRĀGHA (s. f.) *crow.* De krāghé ghundi hushyor shai nishta, *there is nothing so clever as a crow.*

KREL or (v. irr. tr.) (1) *to do, make.* Tse di wukrel? *what have you done?* Khpul bandobast wuka, *make your own arrangements.*  
 KAWEL (2) *to acquire.* Stera gedda yé és keryé do, *he has grown very stout now, lit. now he has acquired a large belly.* (3) *to take a woman in marriage, wed.* De mo de tre zéi de yagh khör keryé do, *my first cousin (on father's side) has married that man's sister.* (4) *to buy, purchase.* Woe rota wuka, *get me a horse.* (5) (impersonal, of Nature). Shéba yé wukrela, *it (sc. Nature) made a shower, i.e. there was a shower.* (6) *to swear by.* See KURĀN.

KROP (s. m.) *May.*

KSHĀ (adv.) *below, generally in the form, é kshā, from below.* É kshā, de Kalkatté na roghlan, *I have come from below, i.e. from down-country, from Calcutta.*

KSHALAWEL (v. reg. tr.) *to kiss.* Khpul zyai yé dër kshalawan, *he kissed his son much.*

KSHÉ (prep.) *in, into, on, upon.* See Grammar, page 39.

KSHEL. See WUKSHEL.

KSHELAI (adj.) (1) *handsome, beautiful.* Kshelai miona sarai dai, na cheg dai na tīt dai, *he is a well set-up man of medium height, neither tall nor short.* Péghla kshelyé leke khīra, *a maiden beautiful as a houri.* Pa ghundé jomé kshé kshelyé jomé dī, haghā rovrai, *bring the finest garments, lit. among all the clothes the most beautiful clothes (that there) are, those bring.* Kshelai sabit, *assuredly, certainly.* Te, kshelai sabit, dāsē wuka, *do so, certainly.* Ze wyaiyan ohe, kshelai sabit, ze wa sabo wa sāhib ta wertsan, *I tell you that I will assuredly go to the gentlemen to-morrow.*

(int.) *well! good!*

KSHELWOLAI (s. m.) *beauty.* Kshelwolī kshé agha ziyot dai, *that one surpasses in beauty.*

KSHÉMANDEL (v. reg. tr.) *to massage, knead the muscles to remove fatigue.* Zé sterai yan, kshé mi manda, *I am tired, massage me.*

KSHÉMON (adj.) *remorseful, regretful.*

**KSHÉMONAI** (*s. m.*) *remorse, regret.* Pa shewyé chār kshé kshémonai ma ka, *do not give way to remorse over a concluded affair, i.e. what is done cannot be undone.*

**KSHÉNAWEL** (*v. reg. tr.*) (1) *to make sit, or make sit down, to seat.* (2) *to make kneel.* Yish kshénawa, *make the camel kneel.* (3) *to appoint over.* Naib-tahsildor pa mizh bondi Sarkor kshénawelai dai, *Government has appointed a naib-tahsildar over us.*

**KSHÉNOSTEL** (*v. irr. intr.*) (1) *to sit, sit down.* Lezhki rosara kshéna che mshghil shi, *sit down a little that we may enjoy ourselves.* (2) *to succeed to.* Élyos Malik mer shap, pa maliki bondi Kutānrai kshénost, *Malik Alias died and Kutaurai succeeded to the headmanship.*

**KSHÉZHDEL** (*v. irr. tr.*) (1) *to place, put.* Ghōri pa yor kshézhda che wulé shi, *put the ghi on the fire to melt it.* (2) *to set.* Khwula di wélé palla yéshyé do? wita yé ka, *why have you shut your mouth, lit. set your mouth closed? open it.* (3) *to apply, stick.* Khat mi bzha dai, renja wërta kshézhda, *my tunic is torn, patch it, lit. stick a rag to it.* (4) *to point, direct.* Tépé wërta kshéshwé, *they laid the guns on it.*

**KUCH** (*s. m. pl.*) *butter.*

**KUDRAT** (*s. m.*) *almighty power of God, Nature.*

**KUDRATĪ** (*adj.*) *natural, not artificial.* Kudratī wuna, *self-sown tree.*

**KULANGĪ** *See CHIRG.*

**KULAP** (*s. m.*) *padlock.*

**KULL** (*adj.*) *all, whole, entire.*

*or KWULL.*

**KULMA** (*s. f.*) (1) *gut, bowel.* Zhai de myézhé de kulmé na jorézhī, *bowstrings are made of sheeps' gut.* Pa sré kulmé wishtelai dai, *he shot him in the red guts, i.e. lower abdomen, groin.* (2) *bowels (figurative).* Kulmé mi pé swézi, *my bowels burn at it, i.e. I am filled with pity, compassion.* (3) *works, machinery.* De žipak kulmé rowushnaya, *show me the action of the rifle.*

**KULOL** (*s. m.*) *potter.*

**KULPAI** (*s. m.*) (1) *small box.* (2) *peg on pommel of saddle (to tie reins to).* (3) *socket.* De stergé kulpai, *eye-socket.*

**KULPĪKAI** (*s. m.*) *small box.* De nasoré kulpikai, *snuff-box.*

**KUMAK** (*s. m.*) *help, assistance.* Kumak rosara-ka, *lend me a hand.*

**KUNA** (*s. f.*) (1) *bottom, backside.* (2) *lower end of anything, point where it meets the ground-level.* De ghre kuna, *foot of the mountain.* De dé kwursai de pshé kiza kuna mota do, *the lower end of the leg of this chair is broken* (3) *puddendum muliebre.*

**KUNĀṬAI** (*s. m.*) *buttock*. Pa yōtyé ma kshéna, pa kunāṭi kshéna, *do not squat, sit down comfortably*. Kunāṭai wulagawa, *sit down square*.

**KUNDA** (*s. f.*) } *stock of firearm*. Dèr dōrī mī ṭipak ta āchaweli wī,  
**KUNDUGH** (*s. m.*) } pa kundogh yé wuwāhelaṇ, *I put much powder in the*  
*gun and it struck me with the stock, i.e. I overloaded the*  
*gun and it kicked*.

**KUNDAKHA** (*s. f.*) *shelter made with branches of trees, etc.*

**KUNDZEL** (*s. f.*) *a plant*. De kundzelé tél khwozha di, *kundzel oil is sweet*.

**KUNDA** See KWUNDA.

**KUNDALAI** (*s. m.*) *earthenware plate or vessel, for eating or drinking out of, or for mixing bread and relish in*.

**KUNDÉDEL** (*v. reg. intr.*) *to become a widow*. Kunḍa shewyé sheza, *a widowed woman, widow*.

**KUNDÉL**, (*s. m.*) *earthenware vessel, platter, for kneading flour in or*  
**KUNDOL** *eating out of, basin, bowl*. Pa kwundol kshé jomé rangawī,  
*or they dye clothes in a basin*.  
**KWUNDOL**

**KUNDYÉZIN** (*s. m.*) *widowhood*. De aghé de kundyézin dwa kola wateli di, dèr kundyézin é keraī na 'dai, *two years of her widowhood have passed, she has not experienced long widowhood*.

**KUNJ** (*s. m.*) *corner regarded internally, angle of less than 180°*. Pa tsalwèr kunja kéta do, *it is a four-cornered room*.

**KUNJEKA** (*s. f.*) *smallest recognised piece of money*. De yawé kunjeké los yé na rasi, *he is not worth one farthing, lit. his power does not extend to a farthing*.

**KUPR** (*s. m.*) *being a non-Muhammadan, "infidelity"*.

**KURĀN** (*s. m.*) (1) *Kuran, Muhammadan bible*. De Kurān sar Allā Hamdo do, che ze byā dā kor wu na kaṇ, (By) *the beginning of the Kuran (which) is "God be praised," (I swear) that I will never do so again (form of oath)*. (2) *oath on the Kuran*. Kurānina yé dèr wukrel, *he took many oaths on the Kuran*.

**KURÉZ** (*s. m.*) *karez, underground water-channel*.

**KURKAMAN** (*s. m.*) *turmeric*.  
*or*

**KWURKAMAN**

**KURSHA** (*s. f.*) *line, mark, streak*.  
*or*

**KWURSHA**

**KURANGA** See CHIRGA.

KURWAI (s. m.) } (1) a measure of capacity. Kurwai de yozhi tsalwërma  
or } brakha do, dré lappé shi, a kurwai is the fourth part  
KURWIZA (s. f.) } of a yozhai, it is equal to three single-handfuls.  
(2) wooden bowl for eating from.

KUSIRA (s. f.) one pice,  $\frac{1}{4}$  of an anna.

KUTAB (s. m.) North. Kutab störai, Pole Star.

KUTRIKAI See KIKARAI.

KUTĀNĀI (s. m.) menial. Zim yé dāsē tek tör dai leke kutānāi, his son  
is as dark-complexioned as a low-class man.

KŪZA See KĪZA.

KWULBĪT (s. m.) bullet-mould.

KWULL See KULL.

KWUNDI (adv.) perhaps, probably. Wos mi led na ko, kwundi ranzīr  
dai, perhaps my horse is sick, he is constipated. Kwundi  
sabo byā rotsa, perhaps I shall come again to-morrow.

KWUNDI (s. m.) mirage. Pa ghorma kshé qēr kwundi rāpézhī, in the  
heat of the day there quiver many mirages.

KWUNDA (adj. f.) widow. De Dawaré kwundé shezé tsarkh pa wartel  
wakht tēravi, Dauri widows pass the time, i.e. gain a live-  
lihood, by spinning.

KWUNPOL See KUNDĒL.

KWURÉZ (s. m.) foam, froth (on a river, etc.)

KWURKAMAN See KURKAMAN.

KWURKHA (s. f.) a leguminous plant given to she-buffaloes to increase  
their milk.

KWURRÉ (int.) get out, away! (to dogs).

KWURSHA See KURSHA.

KWURSĪ (s. f.) chair, privilege of a chair. De kwursai laik dai, he  
deserves a chair.

KWUSHT (s. m.) constipation. Kwusht mi shī, I am suffering from con-  
or stipation.

KOYESHT

KWUTĒLIKHA (s. f.) husk, shell. De zanġhézi kwutēlikha, the cone of  
the chilghoza pine.

KWUTĒLA (s. f.) bubble.

KWUTT (s. m. pl.) pewter, zinc, white metal.

## KH

KHABAR (adj.) aware, informed. Khabar dai, pakhwo mi khabar kerai  
dai, he knows, I informed him before. Sheza khabara do, the  
woman knows.

**KHABARA** (*s. f.*) (1) *word*. Yawa khabara pa kshé darwéggha na do, *not one word in it is false*. (2) *thing, affair*. Bela khabara do, *there is one more thing*. Dā tso khabara wa? *What was the matter?*

**KHACHAN** (*adj.*) *dirty, untidy, littered*. Dzöi \*khachan dai, *the place needs tidying up*.

**KHAIR** See **KHER**.

**KHAIRKHO** (*s. m.*) *well-wisher, loyal subject*.

**KHAIRPAL** (*s. m.*) *dust, sweepings*.

**KHAIRYOT** (*s. m.*) *alma (of supererogation)*.

**KHAJIRA** (*s. f.*) (1) *date*. (2) *date-palm*.

**KHĀLI** (*adj.*) (1) *alone*. (2) *without anything*. Ze khāli potai shwan, *I was left alone, or, I lost everything I had*.

**KHĀLK** (*s. m.*) (1) *people, the public*. De ghund khalk zrina wuswel, *the hearts of all the people burned*. She saṇi dai, de nör khalk shammār pē shī, *he is a good man and other people's interests are served by him*. (2) *crowd*. Wörchané dēr khalk dai, *there is a great crowd outside*. (3) *race, nation*. De tosé khalk wode pa tsām kol ki? *at what age do people of your country marry?*

**KHALLAI** (*s. m.*) (1) *chip, shaving*. Khalli malli, *refuse, sweepings*. (2) *match, lucifer*. De khallyé dablai, *match-box*. (3) *lots*. Khallai pē wochawa, *cast lots for it*. (4) khallai khallai, *"stick by stick," i.e. separate*. Dā tiré khallai khallai ka, *lay these swords out separately*.

**KHALOS** (*adj.*) (1) *released, allowed to go*. Kaidi khalos ka, *let the prisoner go*. (2) *free, independent*. Khalos ghundi saṇi dai, de chā hukm na manī, *he is rather an independent man, he cares for nobody's orders*. (3) *discharged*. Yawa tīzha pa machūghna mi khalosa kṛa, *I let fly a stone from the sling*. Pa ghro kshé dēr ster tīpak khalos shwel, *there was very heavy firing in the hills, lit. very great, i.e. many, guns were discharged in the hills*. (4) *exhausted, used up, finished*. Ghund tswērai de mo na khalos shewai dai, *all my provisions are exhausted*. Kor khalos na shan, *the work is not finished*. (5) *opened, undone*. War khalos ka, *open the door*. Bishtara khalosa ka, *undo the bedding*. (6) *divorced or not engaged to be married*. Khalosa sheza, *a free woman*.

**KHALOSĪ** (*s. f.*) *release, deliverance*. É mo pa khalosī kshé dēr koshish wuka, *use your best efforts for my release*.

**KHALOSMAND** (*s. m.*) (1) *devoted, sincere.* *Khalosmand nikar mi dai, he is my devoted servant. Khalosmand düst, sincere friend.* (2) *disinterested, impartial.* *Che pa munsiffai kshé taraf na ko, agha ta khalosmand wyniyi, him they call disinterested who shows no partiality in arbitration.*

**KHALOT** (*s. m.*) (1) *khillat, presentation robe.* *Amir khalatina Odam, Pai Muhammad ta wèrkawel che de mo rāyat yéstai, the Amir used to give khillats to Adam and Pai Muhammad saying "You are my subjects," i.e. as a proof of their being his subjects.* (2) *commission received by intermediary from both parties on conclusion of a sale or marriage.* *She khalot mi khwayelai dai, I have received a handsome commission.*

**KHALPAL** (*s. m. pl.*) *sweepings, rubbish.* *Bangi khalpal wəṛi di, the sweeper has carried away the sweepings.*

**KHAMIRA** (*adj.*) *leavened.* *Dā maṛai khamira na do, losi do, that bread is not leavened, it is hastily made bread.*

**KHAMTO** (*s. f.*) *country-made cloth.*

**KHANAT** (*s. m.*) *betrayal of trust, embezzlement.* *Amonat di wélé khanata-wel? why did you misappropriate the deposit?*

**KHĀNAWODA** (*s. f.*) *family of high position, illustrious line.*

**KHANDA** (*s. f.*) *laughter.* *Khanda kawel, to laugh.*

**KHANDANAI** (*adj.*) *bad, useless, valueless, of small account.* *Khandanni was, or miserable jade. Miṛh dasé khandāni na yi che to miṛh fara*

*KHANDĀNAI na winé, we are not of so little importance that you should refuse us an interview. Khandanai sheza, bad woman.*

**KHANDAWINAI** (*adj.*) *pleasant, merry, cheerful (person).*

**KHANDEL** (*v. irr. tr.*) *Dēr mi pəri khandel, I laughed at him heartily.*

**KHANGRAI** (*s. m.*) *shuttle.* *Pai Muhammad wa Odam ta dzawob wukan che pa khangri di wawdeli wī, ā che pré na zhdé, byā wu-wyniyé che de mo tira potyé shwa, Pai Muhammad answered Adam saying, "Whatever you have worn with the shuttle, see that you leave it not behind and say afterwards 'my strength, lit. sword, remained behind,'" i.e. P. M. taunted A. saying "Do your worst now and do not excuse yourself afterwards for failure by saying you did not bring all your resources to bear at the right time."*

**KHANJAR** (*s. m.*) (1) *cross-handled dagger sharpened on both edges.* (2) *bayonet.* *-Pa ṭipak khanjar tsir ka, six bayonets.*

**KHAPASSA** (*s. f.*) *night-mare.* *Wégā ze khapassé niwelai wan, last night a nightmare seized me. Khapassa pé swāra wa, a nightmare was [riding] upon him.*



**KHAPGON** (*adj.*) *grieved, sorry.* Mizh **khapgon** yī, *we are sad.*

**KHAPPA** (*adj.*) *vexed, sad, sorry, offended.* **Khappa** shewai **kho** na wéstai? *I hope your feelings were not hurt.*

**KHAPPAR** (*s. f.*) (1) *double-handful.* De dé chinne yébō rettē sārē dī, yawa **khappar** tsōk yē na shī tshai, *the water of this spring is bitterly cold, no one can drink a double-handful of it.*  
(2) *sole of foot.*

**KHAPPARYÉ** (*s. f.*) (1) *palm of hand.* Pa **khapparyé** drīmī, *goes on all fours, creeps.* Zyai mi pa **khapparyé** dai, *my son is on all fours, i.e. is quite an infant, cannot walk yet.* (2) *hand's-breadth.*

**KHAR** (*s. m.*) } *donkey.* **Khre** bor, *donkey load.*  
**KHRA** (*s. f.*) }

**KHARĀND** (*s. m.*) *stump (of a lopped off branch, etc.)* Pa **kharānd** pūri mi dastor shākh shan, zeke bzha shan, *my pagri caught on a stump and so got torn.*

**KHARBĪZA** (*s. f.*) *common melon.*

**KHARÉDEL** (*v. reg. intr.*) *to snore.* **Khre** ghundi mā **kharezha**, **khéb** dèrbondi tang ka, *do not snore like a donkey (braying), make your sleep tight upon yourself, i.e. go sound asleep.*

**KHARĀ** (*s. m.*) *letter of alphabet.* De mullo ghundi **kharfina** likelai shī, *he can form his letters like a mullah.*

**KHARKHARRA** (*s. f.*) *curry-comb.*

**KHARKHĪL** (*s. m.*) *clippers, shears (for shearing goats and sheep).*

**KHAROP** (*adj.*) (1) *spoiled, wasted.* Asbob mi **kharop** shan, *my things are spoiled.* (2) *bad.* **Kharep** sarai dai, *he is a bad man.*

**KHAROTĪ** *Kharoti.* **Kharotiya** sheza, *a Kharoti woman.*  
or **KHAROTĪ**

**KHARS** (*s. m.*) (1) *sale.* (2) *money for expenses.* Rozokha hēs **khars** nishta, *I have no money for expenses.* Tsōk de **khul** kor depora roshī, w'agh ta Sarkor **khars** na wèrkāwī, *he who comes on his own business is not given his expenses by Government.*

**KHARSAWEL** (*v. reg. tr.*) *to sell.*

**KHARSÉDEL** (*v. reg. intr.*) *to be sold, be for sale.* Ghanam de rīpai tsō sēra **kharsēzhī**? *at how many seers to the rupee is wheat selling?*

**KHARSĪ** (*adj.*) *for sale.* **Kharsi** largī dī, *this wood is for sale.*

**KHARA** (*s. f.*) *silt, deposit.* Pa dé kats bondi dēra **khara** alwédelyé do, *a great deal of silt has been deposited on this riverside land.*

**KHAREL** (v. reg. tr.) *to plaster, wash.* Dā diwol pa china wa zo  
or wukharan, *I will lime-wash that wall.*

**WUKHAREL**

**KHĀSĪKAI** (s. m.) *joint, meat with the bone.*

**KHĀSS** (adj.) *particular.* Khāss agha sarai é mo dōst dai, *that very man is my friend.*

(adv.) (1) *exactly.* Khāss pa manz kshé wulagédan, *it struck exactly in the centre.* (2) *invariably.* Khāss de largi wī, *they are always made of wood.*

**KHASSĪ** (adj.) *geld, castrated.*

**KHAT** (s. m.) *tunic, upper garment, coat.* De Dawaré khat tēr wī, de Waziré khat spin wī, *Dauri tunics are black and Waziri tunics white.*

**KHATEL** (v. irr. intr.) (1) *to go up, ascend, rise, climb.* Mizh pa ghre bondi khateli wī, *we had got on the top of the hill.* Watan

**WUKHATEL** *zyēm lari, zoke nāwā pa dā diwola kshé khatelyé do, the ground is damp, so the moisture has risen in this wall. Sāya yé khatelyé do, his breath has gone up, i.e. he is out of breath.* (2) *to be produced, manufactured.* Tarkha tél khwozha tél dwa sara pa Tōchi kshé na khézhī, Induon é kharsawī, *neither bitter oil nor sweet oil is produced in Tōchi, the Hindus deal in both.* (3) *to come out, make its appearance.* -Spaṭṭīrai pé wukhatelai dai, *a guinea-worm has made its appearance in him.* Pol mi dāsé khatelai dai, *the omen for me has come out so.*

**KHATO** (adj.) (1) *missing, astray.* Khato loré, *you have gone wrong.* (2) *missed.* Lyār di khato keryé do, *you have missed the road.* (3) *wide, away from the mark.* Wu mi kṛel pa dā dré léwina dré zgorina, au dwa khato shwel au yo pa wuna-Ingédan, *I fired three shots at those three wolves, and two missed and the third did not hit.*

**KHATOĪ** (s. f.) *mistake; error.* É mo khatoī na do, *the mistake is not mine.*

**KHATT** (s. m.) (1) *letter, epistle.* Dā ster sarai dai, pa khattina zhaṛhédō ko, *he is a big man, he talks by letter, i.e. writes instead of receiving, or himself going to see, people with whom he has business.* (2) *deed, document.* Likelai khatt, *a written document.* (3) *handwriting.* De dagh mullo tsangra khatt dai? *what is the writing of this mullah like?*

**KHATTA** (s. f.) *mud.* Khatta dēra do, yishon shakh shewi di, *the mud is very deep, the camels have stuck in it.*

**KHAWARDZĪN** (*s. m.*) *clay.* Lūshī de khawardzin na jořézhī, *vessels are made of clay.*

**KHAZONA** (*s. f.*) (1) *treasury.* Rīpai pa khazona kshé sotī, *they keep the money in the treasury.* (2) *treasure.* De Sarkor khazona dēra do, *Government has much treasure, i.e. unlimited command of money.*

**KHĒB** or (*s. m.*) (1) *sleep.* Pa khēb wēwd dai, *he is sleeping [in sleep].*  
**KHĒB** De shpé mi khēb na dai kerni, zeke khēb mi és zangawī, *I did not sleep at all at night, so now I am nodding, lit. sleep is making me swing.* (2) *dream.* Khōb mi wulid, *I saw a vision.*

**KHĒĪ** or } (*s. f.*) } *absolute extinction of a family.* Yo sar yé dai, che  
**KHĒYĪ** } meř shī khēyī yé do, *there is only himself, if he*  
**KHĒĪZ** or } (*s. m.*) } *dies that is the end of his family.* De Tōchi  
**KHĒYĪZ** } hākim kheiz kézhī na, che yo tsi byā bel rotsī, *the Political Officer, Tochi, can never be got rid of, when one goes another comes.*

**KHĒL** (*s. m.*) (1) *tribe.* Wudzi Khēl pa Khaisora kshé pandézhī, *the Wudzi tribe inhabits Khaisora.* (2) *member of a tribe.* Tōri Khēl, Tōri Khēla, *man, woman of the Tori tribe.* (3) *kind, species.* Dzené gulina yo khēl dī, *dzené bel khēl dī, some of the flowers are of one kind and some of another.*

**KHĒL** (*s. m.*) *helmet.* És Wazir khēlina pa sar na zhdī, *Waziris do not put helmets on their heads, i.e. wear helmets, now-a-days.*

**KHĒLA** (*s. f.*) *sweat, perspiration.* Reř khēlé yan, *I am (in) a terrible perspiration.* Khēla mi shewyé do, *I am perspiring.*

**KHĒLA** (*adj.*) *stupid, dense.* Ghund safī khēla dī, *they are all stupid fellows.*

**KHĒLAGAI** (*s. m.*) *blockhead.* Wazir, che pa Kalkatté kshé wī, agha khēlngai lida shī, *a Waziri, when he is in Calcutta, appears a fool.*

**KHĒLKHONA** (*s. f.*) *family.*

**KHĒR** or (*s. m.*) *welfare, safety, well-being.* Pa khēra sara! *you have come with well-being, i.e. you are welcome (salutation on arrival).* Dēra khair dai? *is it well with you?* Wa kēr ta dī khair dai? *is it well with your family? (salutations on meeting).*

**KHĒR** (*adj.*) (1) *brown, khaki-coloured.* Dā khēr kapra do, *that is khaki cloth.* (2) *ashen, grey, pale.* Makh yé khēr shewai dī, *his face has grown pale.* (3) *dismal, melancholy.* De

Kalkatîé guzrân pa mizh bondi dër khêr dai, zoke che hawo é bela do, *we find existence in Calcutta very miserable, because the climate is different (from ours).* (4) *vexed, irritated.*  
 Taba di khêra do, ke khêra di na do? *are your feelings annoyed or not?*

KHÊRTÔI (s. m.) flood, lit. *broken*, i.e. *muddy, river*. Khêrtôi roghai, *there came a flood.*

KHÊR-  
PER } (s. m. pl.) } (1) *dust floating in the air.* Nen vrez kheryé-  
KHÊRYÉ- } } *peryé* do, *to-day the air is thick with dust.*  
PERYÉ } (s. f.) } (2) *mental obfuscation.* Kheryé-peryé! *I*  
*hope your mind is clear and free of trouble (a*  
*customary salutation).*

KHÊSH (s. m.) (1) *relation by blood or marriage.* (2) *friend.*

KHÊSHA (s. f.) *tooth (of comb, etc.)* De zhmanzé dërê khêshé di, *the*  
*or KHÔSHA comb has many teeth.*

KHÊSHÎ (s. f.) (1) *distant relationship.* Khêshî mi do wêrsara, *I am*  
*slightly connected with him.* (2) *friendship.*

KHESHTA (s. f.) *brick.* Ima kheshita, *kutcha brick.* Pakha kheshita,  
*pucca brick.*

KHÊSHAI, } (s. m.) (1) *prong.* (2) *tooth (of comb).*  
KHÔSHAI } (adj.) (in composition). (1) *pronged.* Dwa-khêshyé skêi,  
*or KHOSHAI* } *a two-pronged pitchfork.* (2) *stemmed, branched.* Drê-  
khoshyé wuna, *tree with three main limbs.*

KHËYÎ  
 or } See KHËÎ.  
KHËYÎZ

KHËZ (s. m.) *menses.*

KHËZAWEL (v. reg. tr.) *to shake, move.* Zelzelé pa khêzawel sara dâ  
 nuksân shewai dai, *that damage was done by a shock of earth-*  
*quake.*

KHÊZÉDEL (v. reg. intr.) (1) *to shake, move.* Mzeka pa khpula wukhê-  
 zêda, *the ground trembled*, lit. *shook of itself.*

KHÊZHAI (s. m.) *spur, ridge, of a hill.*

KHÊZHAWEL } (v. reg. tr.) (1) *to raise, lift up.* Drînd dai. kho khêzhawa,  
 or } *it is heavy, but lift it up.* (2) *to send up, make go up.*  
KHËYÊZHAWEL } *Wosina* pa hngê lyârê wukhêzhawa, *bring the horses up*  
*by that path.* (3) *to excite.* Pa Sarkor bondi khalk khêzhawî,  
*he works the people up against Government.*

KHÎ (s. m.) *disposition, temper, character.* Khî yé she dai, *he is a*  
*pleasant tempered man.* De khalk khîyîna bad shewi di,  
*the people's dispositions have become corrupted.* De wôrkiyé  
khî khâlat yé dai, *he has a childish character.*

- ƘƙID** (s. m.) *lhasil, corn cut green for fodder.* Wos mi *khovré khid* *khwavelai dai, my horse has been fed on very young lhasil.*
- ƘƘIDMAT** (s. m.) *service.* De Sarkor dèr *khidmatina* mi wukrel, *I have performed many services for Government.*
- ƘƘIDMATI** (adj.) *ready to render service.* *Khidmati sarai, useful man.*
- ƘƘILA** (s. f.) *false or absurd claim.* *Khila ma roka, do not try to take me in.*
- ƘƘILOP** (s. m.) *falsehood.* *Khilop ma waiya, do not speak falsely.*
- ƘƘIMBWA** (s. f.) } *small drinking vessel used at meals.*  
**ƘƘIMDRAT** (s. m.) }
- ƘƘIN** (s. m.) *murder.* Dré *khinina* yé kefi di, *he has committed three murders.*
- ƘƘINA** (s. f.) *tent.* De *khiné stenyé, tent-pole.* É Waziré *khiné kézhnai* byéli, *the tents of the Waziris are called kezhdais.*
- ƘƘINI** (s. m.) *murderer.*
- ƘƘIPANFYÉ** (s. f.) *dust rising in the air.* *Khīpanfyé chegga shwa, dust began to blow about.* De Sarkor lashkar dāsè dèr roghai leko dāsè *khīpanfyé wukhézhī, the army of Government came as great in number as the dust when it rises.*
- ƘƘIRA** (s. f.) *hourī, black-eyed maiden of Paradise.* Pa *akhīrat* kshé *khūrè* wa di pa kor shi, *in the next world you will be provided with houris.* Péghla kshelyé leko *khira, a maiden beautiful as a houri.*
- ƘƘIRAI** (s. m.) (1) *dirt, filth.* Dèr *khīmi* pé pèri dai, *it is absolutely covered with dirt.* (2) *fouling.* De tipak *khīmi* wubosa, *clean the gun out.*
- ƘƘIRAN** (adj.) *dirty.*
- ƘƘIRAS** (s. m.) *greed.*
- ƘƘIRASNOK** (adj.) *greedy.*
- ƘƘISHT** (adj.) *kneaded.* Donfa mi *khishta* keryé do, *I have kneaded the flour.*
- ƘƘIZU** (s. m.) *scab.* Péyawor mi *khīzh* nīwelai dai, *my wound has formed a scab.*
- ƘƘIZWAI** (s. m.) *large boulder.*
- ƘƘO** (conj.) (1) *but.* *Zhagh* mi wukan *kho dzawob* é na rokan, *I shouted but he gave no answer.* (2) *however.* Pa *hagha* na tyāra pa kēta kshé *kho* na do, *it is not darker than that, however, inside the room.*
- ƘƘOB** See **ƘƘLB.**
- ƘƘOMBA** (s. f.) *mushroom.*
- ƘƘOR** (s. f. irr.) *sister.*  
or **ƘƘOR**

**KHORAKHT** (s. m.) *itch.*

**KHOST** (s. m.) *request.* Dā **khost** dërta kan, *I make this request of you.*

**KHOSTWOL** (s. m.)  
**KHOSTWOLA** (s. f.) } *Khostwal, native of Khost.*

**KHÖSHA** See **KHÛSHA**.

**KHOSHAI** See **KHÛSHAI**.

**KHOVRA** (s. f.) *earth.* Sha **khovra** do, *it is good soil.* (See also **KNĪD**.)

**KHÖZH** (adj. irr.) *sweet.* Alwo **khwazha** do, *the halwa is sweet.*

**KHÖZHBIYAI** (adj.) *sweet-scented.*

**KHPUL** (adj.) (1) *own.* **Khpul** mol mi dai, *it is my own property.*  
**Khpul** dzon ma wézhna, *do not destroy your own self.*  
(2) *trusty, confidential.* **Khpul** sari mi di, *they are my trusted retainers.* (3) *related.* **Khpul** di dai? *is he your relation?*  
(4) *friendly.* "Tsök yé?" "**Khpul** yan," "Who comes there?" "Friend," lit. "Who are you?" "I am a friend"—the usual challenge and answer.

(pron.) (1) Pa **khpula**, *of own accord, of self, voluntarily, etc.*  
Mo tse wërta wuwéyel? pa **khpula** yé däsè wukrel,  
*I said nothing to him, he did it of his own accord.* Bol dazza  
ma pé kawa, pa **khpula** wa és meş shi, *do not fire another shot,*  
*he will die of himself now.* (2) *self.* Pa **khpula** ghund wol  
wuwyaiya, *tell me yourself everything that happened.* See  
*Grammar, page 16.*

**KHPULWI** (s. f.) *relationship, connection.* De to wërsara tsangra **khpulwi**  
do? *in what way are you related to him?*

**KHRA** See **KNAR**.

**KHRĀP** (1) *crack, sick, etc.* Pa machöghna mi **khṛāp** wuwéstān,  
*I made the sling crack, lit. I drew a crack from the sling.*  
Pa konṛi mi she **khṛāp** wuwést, *I flung the stone hard*  
*and far, lit. I brought a good impulse to bear upon the stone.*  
(2) *instant, moment.* Pa yawa **khṛāp** kshé, *in one moment.*  
(3) *stroke of work.* Nen mi wa paṛi ta she **khṛāp** wërkan, *I*  
*did a good stroke of work on my field to-day.*

**KHSai** or (s. f.) *unweaned calf.* **Khsai** pa bori na kam dai, *a khsai*  
**KHSOTKAI** *is younger than a borai.*

**KHSHAN** (s. m.) *bit of bread.* Däsé shīm sarai dai che peshé ta hān  
**khshan** na ūhawī, *he is such a miserly man that he will not*  
*even throw a bit of bread to the cat.*

**KHSUĀN** (s. m.) *chewing the cud.* Ghwo che wilora wī nūr **khshān** wniyī,  
*a cow while it is standing chews the cud.*

**KHSHĪNA** (*s. f.*) wife's sister.

or

**KHWSHĪNA**

**KHUD** (*s. m.*) self. Dā sarai bē-khuda wan, és byā pa khud shan, that man was beside himself, now he has come to himself again. Bē-khuda, unconscious.

(adv.) of course. Ze dāse wukan ke na wukan? Khud! Should I do so or not? Of course you should.

**KHUDAI** (*s. m.*) God. Akhtiyor de yek yo Khudai dai, power belongs to the one and only God.

**KHULPĪTAI** (*s. m.*) stopper, cork.

**KHURDZA** (*s. f.*) sister's daughter.

**KHURZĪ** (*s. f.*) saddle-bag. Khurzai mē jorē dī, my saddle-bags are made.

**KHUSHKĪ** (*s. f.*) (1) headache. (2) other pain, disorder. Nas khushkī yē do, he is suffering from diarrhoea.

(adv.) accidentally. Ē mo na dā kor khushkī shewai dai, it was by a slip I did so, lit. this thing proceeded from me accidentally.

**KHUTAN** (*s. m.*) late evening. De moz khutan na rekāta dī, there are nine prostrations in the evening prayer.

**KHUTBĀ** (*s. f.*) exhortation by a Muhammadan priest (to the congregation in a mosque, etc.) Dzenē ākhwund che de chā nikokhī tarī nūr dā khutbā hān wyaiyī, some priests when they celebrate any one's wedding also pronounce the khutba.

**KHWAI** or (*s. f.*) wooden shovel for winnowing grain. Rēsha pa khwai

**KHWAIYĒ** wulwana, winnow the mixed chaff-and-grain with the shovel.

**KHWAN** (*s. m.*) tinder. Khwan de mazerri de dorai na jorēzhī, tinder is made from dwarf-palm and gunpowder.

**KHWAND** (*s. m.*) (1) taste. Belmang khwand, insipid taste. De marai der she khwand dai, the bread tastes very good [generally meaning that the person's own appetite is good]. (2) enjoyment. Agha khwand sara kor kawī, he works with gusto. Nen de chighē khwand na wan, there was no pleasure to-day in the pursuit of the thieves [generally meaning that it was unsuccessful or unexciting].

**KHWAR** (*s. m.*) horses' manger.

**KHWAROK** (*s. m.*) food. Kwutēlikhē de tītsarai khwarok wī, husks are the food of pigs.

**KHWARYĪ** (*s. m. irr.*) sister's son. Drē khorēyina mi dī, I have three sister's sons.

**KHWARÉDEL** (v. reg. intr.) *to cross, go over.* Pèri wukhwawawa, *cross over* Kelai wa nen pa dagh tòi bondi khwarézhî, *the village will cross to the other side of this river to-day.*

**KHWAREL** (v. irr. tr.) (1) *to eat.* Tse khwuré? *what are you eating?* (2) *to take, appropriate (commission, bribes, other people's property, etc.).* De ghundé nikaroné talabina agha khwuri, *he embezzles the salaries of all the employés.* (3) *to bite.* Mangora khwarelai sarai é perî na darézhî, *a man that has been bitten by a snake is afraid (even) of a piece of rope (proverb).* (4) *to wear out.* De de tipak rakhina khwareli di, *the grooves of this rifle are worn out.* Pânîé mi pa ghre londi khwarelyé shewyé di, *my shoes (with walking) on the hills have become worn underneath.*

**KHWASH** (adj.) (1) *pleased.* Pa to bondi dër khwash dai, *he is very pleased with you.* (2) *appeased.* Dâ jamador pa paîsé khwash kn, *propitiate this jamadar with a little money, i.e. bribe him.* (3) *happy.* Mîzh dolata der khwash yi, *we are very happy here.* (4) *acceptable, pleasing.* Nevai bogh mi khwash dai, *the new garden pleases me, i.e. I like it.* (5) *chosen.* Pa ghundé kshé dâ wos mi khwash kerai dai, *I have chosen this horse from among the lot.*

**KHWASHĀMANDĪ** (s. f.) *flattery.* Khwashāmandî ma kawa, spîna khabara kn, *do not flatter, speak the plain truth, lit. the white word.*

**KHWASHĪ** (s. f.) (1) *happiness, merriment.* De khipulé malgerai sara mi khwashî wukrela, *I made merry with my companions.* (2) *intoxication.* De sharop pa khwashî kshé wan, *he was in the intoxication of drunk.*

**KHWATAWEL** (v. reg. tr.) (1) *to boil.* Ébô wukhwatawa, *boil the water.* (See also ébô.) (2) *to dash out.* Makhreze wa di wukhwatawan, *I will knock your brains out.*

**KHWATÉDEL** (v. reg. intr.) (1) *to boil.* Ébô khwatézhî, *the water is boiling.* (2) *to show, come up.* Zhîra yé khwatawelyé do, *his beard has sprouted.* (3) *to laugh suppressedly, giggle.*

**KHWAZH** See **KHWUZH.**

**KHWAZH** (adj.) *sore, hurt, wounded.*

**KHWAZHÉDEL** (v. reg. intr.) *to be sore, painful.* Stîmai mi khwazhézhî, *I have a sore throat.* Ghund sîrat mi khwazhézhî, *my whole body aches.*

**KHWO** (s. f.) *side, place beside.* De keli pa khwo kshé kèr mi dai, *my house is just outside the village.* Pa khwo wudarézhî, *stand aside.*



**KHWOR** (*adj.*) (1) *poor*. *Khwor dai, héts na lari, he is a poor man, he has nothing.* (2) *miserable, helpless*. *Dër khwor sarī dī, kār ma wërta ka, they are wretched creatures, do not be angry with them.* (3) *safe from, free from*. *Nawz shaiton mi khwor laré, deliver me from (my own) lusts (and from the) devil.*

**KHWORAKAI** (*s. m.*) *poor wretch, starveling*. *She wërsara wuka, dū khworakai dai, treat him kindly, he is a poor little creature.*

**KHWORI** (*s. f.*) (1) *effort, endeavour, hard work*. *Dëra khworī mi wukra, I worked very hard.* (2) *pain*. *Pa dër khworī kshé mer shan, he died in great agony.* (3) *distress, want*. *Pa watan dëra khworī roghla, great scarcity came upon the country.* *Gulīna ébé de khworai na mre shwel, the flowers died for want of water.*

**KHWORIKASH** (*adj.*) *hard-working, industrious*.

**KHWORA** (*s. m. pl.*) *dough*.

**KHWOSHÝÉ** (*s. f.*) *mother of wife or of husband*.

**KHWOSHÉ-KHWANDAWAR** (*s. m. pl.*) *sweetmeats*.

**KHWSAR** See **SKHAR**.

**KHWSHĪNA** See **KHSHĪNA**.

**KHWULA** (*s. f.*) (1) *mouth*. *Khwula yé de marai dakka do, zeke zhagh na shi krai, his mouth is full, therefore he cannot utter a word.* *Ke pa khwula hūp rota wuwyaiyi ze wa itibor wu na kan, though he should say so with his mouth I will not believe it.* *Pām ka che wos to ta khwula na wochawī, take care that the horse does not bite you.* *Naiyora mi pa khwula do, the fast is on my mouth, i.e. I am keeping the fast.* (2) *face*. *Khwula yé zyëra shewyé do, his face has turned yellow, i.e. pale.* (3) *mouth of a ravine, debouchment of one valley or nullah into another.*

**KHWULGAI** (*s. m.*) (1) *mouth, small mouth*. *Khwulgai ma khézawa, don't move your little mouth, i.e. shut up!* (2) *spout*. *De kizé khwulgai, spout of water-pot.*

**KHWUSHAI** (*adj.*) (1) *empty*. *Khwushai kör, uninhabited house.* (2) *lonely*. *Sheza pa khwushi raghzi rawona shwa, the woman set off across the lonely plain.* (3) *senseless, absurd*. *Khwushyé kissa, nonsense.* *Khwushai sarai, fool.*

(*adv.*) *needlessly, uselessly*. *É mo wakht di khwushni tēr kan, you have wasted my time, lit. made it pass uselessly.* *Khwushai khappa shwé, you vexed yourself unnecessarily.*

**KHWUSHOLÍ** (*s. f.*) rejoicing. *Mizh khwusholí wukí au khwash shí, let us rejoice and be merry.*

**KHWUTTÉ** (*s. f. pl.*) testicles.

**KHWUZH** (*s. m. pl.*) pain. *De ghwosh do khwuzhé na mi de shpé khüh na dai kerai, I did not sleep all night on account of tooth-*

**KHWAZH** ache.

(*adj. irr.*) hurt, injured, in pain.

**KHWUZHMAND** (*adj.*) wounded, injured. *Sapai khwuzhmand dai, Mahsidé wáhelai dai, the man is hurt, he has been attacked by Mahsuds.*

**KHYÉZHAWEL** See **KHÉZHAWEL**.

## L

**LA...NA** (*prep.*) See *Grammar*, page 39.

**LABAGHERAI** (*adj.*) wretched, miserable, in a bad state. *Mizh pa wiláyüt*  
 or } *kshé dër labagheri shwí, we in the lock-up have fallen*  
**LAGHERAI-** } *into a bad plight.*  
**BAGHERAI.**

**LIAD** (*s. m.*) baggage-net. *Dū sandikina pa ladina kshé wutranga, load these boxes in baggage-nets.*

**LAGATTA** (*s. f.*) kick. *De to wos ze dwé lagatté wáhelai yan, your horse kicked me twice.*

**LAGAWEL** (*v. reg. tr.*) (1) to apply, bring in contact. *Tsang mi lagawelai dai, I am leaning on my side.* (2) to hit with. *Tizha mi wutréyela, pa nakhula mi wulagawela, I threw a stone and hit the mark with it.* (3) to spend. *Pa selgina ripai mi wulagawelyé, I spent hundreds of rupees.*

**LAGÉDEL** (*v. reg. intr.*) (1) to come in contact, hit, strike. *Gélni pé wulagéda, the bullet struck him.* (2) to be hit. *Pa gélni lagédelai, or lagawelni, dai, he has been struck by a bullet.* (3) to be related. *De to ngħa tse shí, tse di lagézhí? what is he of yours, what is his relationship with you?* (4) to come upon, befall. *Stera waho lagédolyé do, a severe epidemic of cholera has occurred.* *Pa dā lyār kshé ghle lagézhí, robbers turn up on that road.* (5) to be in progress, to have already begun. *De juworé lau lagédelai dai, the reaping of the maize has begun.*

**LAGHĀR** (*adj.*) barren, bare. *Laghār ghār, a barren hill.*

**LAGHERAI-** } See **LADAGHERAI**.  
**BAGHERAI**

- LĀGHÉ** (*adj.*) rough, hoarse. *Marni di laghé di, your throat is rough.*
- LAGLAGÉTBĀI** (*s. m.*) centre part of maize-head.
- LĀHAD** (*s. m.*) recess at the bottom of grave, towards the west, in which the body is laid on its right side.
- LĀIK** (*adj.*) (1) worthy, deserving. *De sazo lāik dai, he deserves punishment.* (2) capable, clever. *Dēr lāik saṛni dai, he is a very capable man.*
- LĀIKĪ** (*s. f.*) fitness, worthiness.
- LĀJAI** (*s. m.*) machine for cleaning cotton.
- LĀK** (*adj.*) (1) set up, erected. *Tāmbiyon lāk shewi di, the tents have been pitched.* *Lāka tizha, standing stone, natural obelisk.* (2) planted. *Wuna lāka ka, plant the tree.* (3) tucked in. *De dastora tsika lāka ka, tuck in the end of your pagri.* (4) caught. *Tikhai rolāk dai, I have caught a cough.*
- LĀKAI** (*s. f.*) tail (*ordinary word*). *Wazir wnyiṛi che wos au mazh jannāt na rogheli di, zeke lakai yé lem shwa, the Waziris say that the horse and the ram came from paradise and that therefore their "lakai" became a "lem" (more complimentary word for tail.)*
- LĀKARĀ** (*s. f.*) pole, flagstaff (on a shrine, grave, fort, etc.)
- LĀKASHEWAI** (*s. m.*) }  
**LĀKASHEWYÉ** (*s. f.*) } *chinkara, Indian gazelle.*
- LĀKÉDEL** (*v. reg. intr.*) to climb, ascend. *Pa agha lyār tsök na shi lākédélai, no one can get to the top by that path.*
- LĀLĀ** (*s. m.*) term of respect used in addressing or mentioning an elder brother, uncle or other senior man.
- LĀLÉDEL** (*v. reg. intr.*) to hang down, drag on the ground. *Perai lālézhi, wu yé tārā, the rope is trailing, tie it up.*
- LĀLĪN** (*s. m. used as an indecl. adj.*) weeded. *Shélé mī lālin keryé di, I have weeded the rice.*
- LĀLMA** (*adj. f.*) Lalma mzekn, unirrigated land, land depending on rainfall.
- LĀM** See **LEM**.
- LĀM** (*s. m.*) war, military expedition.
- LĀMAWAR** (*adj.*) having a good tail. *Dā myēzh lamawara do, that sheep has a fine tail.*
- LĀMBA** (*s. f.*) flame, flare. *Yor lāmbé kré, the fire flared up.*
- LĀMBAWEL** (*v. reg. tr.*) } to wash. *Wos mi di lambawelai dai? have*  
**LĀMBÉDEL** (*v. reg. intr.*) } *you washed my horse?*
- LĀMBÉYA** (*s. f.*) swimming.
- or **LĀMBOYA**

LAMBÉZAN (*s. m.*) swimmer. Lambézan dai, lambéya yé wukra, *he is a swimmer, he swam.*

LAMSAI (*s. m.*) hawk, bird of prey.

LAMSAI (*s. m.*) thick felt.

LANDORA See NENDORA.

LANDORCHI See NANDORCHI.

LAND (*adj.*) (1) short. Mazal nen land waṇ, *the stage to-day was a short one.* Landā kissa dagha do, *the long and the short of it is, lit. the short version is this.* Sāya yé landa do, zeke pa ghre na shi khatai, *his breath is short, that is why he cannot climb hills.* (2) lopped, pollard. De Kand wulé landé di, *the willows on the Kand Nullah are pollards.* (3) hewn down. Da wuna pa teber landa ka, *cut that tree down with an axe.* (4) docked, tail-less. Deposa roghlel dré léwina, dwa land wí é yawa lakai na wa, *there came down (upon us) three wolves two had their tails cut off and the (other) one was tail-less.*

LANDIKAI (*adj.*) short. Landikai tipak, *carbine.*

LANDIN (*s. m.*) shortening, abbreviation. Cho sha kissa ké, ke bada ké, landin yé rowuka, *whether your speech be pleasant or unpleasant, (at least) let it be short.*

LANDWOLAI (*s. m.*) shortness.

LANG (*s. m.*) skirt. Dér Dawar che lminz ko lang waiyi che chéré mi partig mardor wí, *many Dauris put on skirts when they say their prayers (each one thinking) "Lest perchance my trousers be unclean," i.e. fearing that they are unclean.*

LANGAR (*s. m.*) free kitchen for travellers, visitors, etc. kept by a religious or public character. Langar és na chalézihi, band shaṇ, *the free kitchen is no longer going, it has been closed.*

LANGRA (*s. f.*) leg, shank.

LANGRAWAR (*adj.*) long-legged. Langrawar saṇai dai, langró yé wuzhdé di, *he is a long-legged man, his shanks are long.*

LAPPA (*s. f.*) measure of bulk, handful. Dré lappé yo kurwai shi, *three handfuls make a kurwai.* Ghbarga lappa, *double-handful, as much as both hands put together can hold.*

LAR (*adj.*) lower. Lar Dawar, *Lower Daur.* De keli pa lar luri *on the lower side of the village.*

(*adv.*) below, downstream. Amzoni lar di, Muhammad Khél bar di, *Hamzoni lies downstream and Muhammad Khél upstream.*

LABAI (*s. f.*) defeat, getting the worst of it.

- LARRE** (v. irr. tr.) (1) *to have, possess.* Yo kadam mzeke na lari, *he owns not one yard of land.* Wa to ta arz laran, *I have something to ask of you.* Tamador sa'gai tama lari, *a greedy man is possessed by greed, lit. possesses greed.* Dā watan zyūm lari, *this is a moist country, lit. this country possesses damp.* Dā sa'gai qēr darwēghī lari, *that man is an inveterate liar, lit. possesses many lies.* (2) *to keep, observe.* Inar wērsara lara, *treat him with tact, lit. observe tact (in your dealings) with him.*
- LARGAI** (s. m.) (1) *wood.* (2) *piece of wood, stick.*  
(pl.) Largī, *fuel, firewood.* Largi kawel, *to collect, or deal in firewood.*
- LARAM** (s. r.) *scorpion.* De laram na qzon sotē, laram tāk naiyi, *you should beware of the scorpion, the scorpion stings.*
- LARELAI** (adj.) *defiled, stained, having lost its freshness.*
- LARMIN** (s. r.) *loverel, entrail.* Larmanina dū di, zīc, yenna, fezhai, pashkawargui, *the following are entrails, the heart, liver, lungs and kidneys.*
- LARYÉ** (s. f.) *trembling-fit, shivers.* Sa'ra laryé mi shewyé do, *I had a cold trembling-fit.*
- LASTINAI** (s. r.) *stere.*
- LASHKAR** (s. r.) (1) *tribal or other army.* (2) *any collection of armed men larger than a ghaddai and smaller than a tora.* Lashkar rang shap, yo yo shap, *the army broke up and dispersed.*
- LASHTA** (s. f.) (1) *thin stick, walking-stick.* (2) *figure.* Sha lashta do, *he is a well-built man.*
- LASHTA** (s. f.) *carring.*
- LASHITAI** (s. m.) *branch of a water-course.*
- LAT** (s. r.) *idle person.*
- LATAKKA** (s. f.) *portion corresponding to the hammer in a matak-lock.*
- LATAWEL** (v. reg. tr.) (1) *to seek, search for.* Tīpak mi wulatawan, na mi mindan, *I looked for the gun but could not find it.* (2) *to strip off.* De haghé wuné pašikai pa khpula latédelai dai, ke chā latawelai dai? *has the bark of that tree come off of itself, or did some one strip it off?*
- LATÉDEL** (v. reg. intr.) (1) *to come off.* See LATAWEL (2). (2) *to disperse (assembly), etc.* Marakka wulatēda, *the council broke up.* (3) *to happen, come about.* Daghé khabarē na wa balwa wulatēghī, *to pekr wērtā wuka, these words will lead to a riot, pay attention to it, i.e. mark my words.*

- LAU** (s. m.) *reaping*. Pa dé paṭi kshé mi lau kerai dai, *I have done the reaping in this field*. Lauina gaḍ di, *the reaping, i.e. the reaping of all crops, have begun*.
- LAUGERAI** (s. m.) }  
**LAUGERAIÉ** (s. f.) } *reaper*.
- LAUNDA** *See LONDA*.
- LAUNDÉBAL** (s. m.) *relish eaten with bread, comestible*. De Waziré laundébal gémne, ghōrī, shaude, moste, shné ébū, zémna wī, *the Waziri relishes are honey, ghi, milk, curds, whey and broth*.
- LAURÉDEL** (v. reg. intr.) *to be pleased, satisfied*. Khars wēka pé laurézhī, *pay him his expenses to please him*.
- LAURAWEL** (v. reg. tr.) *to deal kindly, graciously*. Khudai pa mo wulaurawel, *God has been gracious to me*.
- LAUZ** (s. m.) *promise*. Pa khpul lauz ṭing yésa, *adhere firmly to your promise*.
- LAWANP** (adj.) *unmarried (of man)*. Sheza yé nishta, wode na lari, lawanḍ dai, *he has no wife, he is not married, he is a bachelor*.
- LAWANG** (s. m.) *clove*. Lawang pa jomé mi pizh waheli di, *I have sprinkled the clothes with clove*.
- LAWAR** (s. m.) (1) *heavy stick, bludgeon*. (2) *staff, walking-stick*. Kutān wuwé che yawa vrez wa ze Birmal ta drīman, che lawar mi pa los kshé wī, che Sarkor pazū han ropasé wī, *Kutan said "One day I will go to Birmal with my staff in my hand and the army of Government behind me."* (3) *stick for playing any game, bat, racquet*. (4) De baghri lawar, *pestle*.
- LĀYĀ** (adj.) (1) *disengaged at leisure*. Ēs lāyā yaṇ, to sara wīnaṇ, *now I am free to see you*. (2) *empty*. Bangla lāyā do, *the bungalow is unoccupied*. (3) *bare, with nothing on*. Dā jilkai wa mōr ta wyniyi che léché mi chilai na lāyā shwó, chilī rota wukn, *that girl says to her mother "my arms have become bare of bracelets, i.e. I have no bracelets for my arms, buy me bracelets."* (4) Pa lāyā rokorai dai, *he gave it to me gratis, for nothing*.
- LĀ or LŌ** (s. f.) *oath*. Nā-hakka lé yé wukra, *he took a false oath*.
- LĒBA** (s. f.) *game, play*. De dzavt tok léba, *the game of odds and evens*.
- LĒBAZNAWEL** or **LEBĒZHNAWEL** } (v. reg. tr.) *to make swear, put on oath*.
- LÉCHA** (s. f.) *fore-arm*. Léché goḍé ka, peṭṭé ka, *pull up, pull down your sleeves. See GERD*.
- LĒCHAI** (s. m.) (1) *upper-arm. See GERD*. (2) *door-post*.

- LÉCHAN** (*adj.*) *bleary.* Léchenna sterga, *bleary eye.*
- LED** (*s. m.*) *dung of horse or donkey.*
- LEKE** (*adv.*) *like, as (with or without che).* Leke ze dèrta w̄yaiyaṇ, dāsē ka, *as I tell you, so do.* Kshelyé leke khīra, *beautiful like a houri.* Leke che de mesheroné khabaré che wī, *such as the words of elders usually are.*
- LEM** or **LAM** (*s. m.*) *tail of horse or sheep.* De lem wozda, *fat of sheep's tail.* See also **LAKAI**.
- LÉPKHOR** (*adj.*) *repentant, contrite.*
- LEPA** (*s. f.*) *mist.*
- LÉSHAN** (*s. f.*) (1) *sting (of insect, animal).* (2) *beard (of barley, etc.)*
- LÉVYÉ** (*s. f.*) *she-wolf.*
- LÉWANAI** (*adj.*) *mad, insane.* Léwanai spai, *mad dog.*
- LÉWANSHIK** (*adj.*) *half-mad, peculiar.* Léwanshik agha sarai dai che nīm pa khud wī, nīm bē-khuda wī, *that man is "lewanshik" who is half himself and half beside himself.*
- LÉWAR** (*s. m.*) *husband's brother.*
- LÉWANZA** (*s. f.*) *husband's brother's daughter.*
- LÉWANZAI** (*s. m.*) *husband's brother's son.*
- LÉWE** (*s. m.*) *he-wolf.*
- LEZH** or **LEZHNI** (*adj. indecl.*) *few, little.* Lezh kiss' mi dī, *I have a few things to say.* Wakht lezh dai, *there is little time.* Lezh kho roka, *give me a little all the same.* Lezhki wudara, *wait a little.*
- LÉZHDAI** (*adj.*) *of burden.* Lézhnai ghotskai, *pack-bullock.*
- LÉZHHEL** (*v. irr. tr.*) *to send.* Kissa mi wulēzhela, byā sarai mi wulōzhan, *I sent a message, then I sent a man.*
- LGĀPI** See **GĀPI**.
- LEHARAI** See **NEHARAI**.
- LIDEL** (*v. irr. tr.*) *to see.* Makha na winan, *I see no opportunity.* Ze yé wulidan, *he caught sight of me.* Līda shwel, *to appear.* Ze spek wērta wu lida shwan, *I appeared contemptible in his eyes.* Dā kor mo ta giron lida shī, *that business appears difficult to me.*
- LIG** (*adj.*) *lonely, deserted, uninhabited.* Līg watan dai, *it is an uninhabited tract.*
- LIGAI** (*s. m.*) *vapour.* De yor ligai, *smoke.* De ébē ligai, *steam.*
- LIIKA** (*s. f.*) *line.* Shkorzen pa lika drimi, *the sportsmen are moving in line.*
- LIIKAN** (*s. f.*) *pain in stomach.*

- LĪKEL** (*v. reg. tr.*) (1) *to write.* Chuṭai mi wèrta likelyé do, *I have written him a note.* Zo wa wèrta wulikan che dāsè wuko, *I will write to him to do so.* (2) *to delineate, draw.* Buton pa diwola likeli di, *there are pictures drawn on the wall.*
- LĪKHERRA** (*s. f.*) *cloud of dust.* Bod likherra ko, *the wind is raising the dust.*
- LĪMA** (*s. f.*) *snare.* De zerkoné depora limé di, *they are snares for catching chikore.* Awwal Khon wuwé che Kanṭirogha kshé watan de mo lima do, *Awwal Khan said "The land (I own) in Kanirogha is a snare to me."*
- LĪMD** (*adj. irr.*) (1) *wet.* Ze limd shwan, *I am wet.* De mṛa laumda ka, *damp the flour, i.e. mix water with it.* (2) *false, untrue.* Dā laumdé kissé ma ka, *do not tell such tales.*
- LĪNDA** (*s. f.*) (1) *bow.* De ghéshyé, de ghundori, lindu, *bow for shooting arrows, pellets.* (2) *lever (of rifle).*
- LĪNDAI** (*s. f.*) (1) *fiddle-bow.* (2) *sinew at back of knee.* (3) *trigger.*
- LĪR** (*s. f. irr.*) *daughter.* Līṇṛa mi dré di, *I have three daughters.*
- LĪRÉ** (*adv.*) (1) *far.* Lyā de plor na liré wan che plor wulidan, *he was still afar off when his father saw him.* (2) *back.* War liré ka, *set the door back, i.e. open it.* (3) *off.* Kulap liré ka, *take off the padlock.* Losina wuwinza che khīrai liré shī, *wash your hands so that the dirt may come off.*  
(*adj.*) *distant.* É Tōchī na Dilai liré mulk dai, *Delhi is a country distant from Tochi.*
- LĪṬ** (*s. m.*) *loot, plunder.*
- LĪṬA** (*s. f.*) *clod of earth.*
- LĪṬKAI** (*s. f.*) *small lump (or heap) of earth.*
- LĪMANZ** (*s. f.*) *single handful.*
- LĪMANZA** (*s. f.*) *kind of tree.*
- LĪMANZKHOR** (*s. m.*) *worshipper, one who says prayers.*
- LĪMASAI** (*s. m.*) *grandson.*
- LĪMASAI** (*s. f.*) *granddaughter.*
- LĪMĀSHOM** (*s. m.*) *night-fall, evening prayer.* De līmāshom pinza rekāta or di, *there are five prostrations in the evening prayer.*
- LĪMOSHOM**
- LĪMĀSHOMAK** (*s. m.*) } *bat.* Līmāshomak de marghai pa laskar na  
or }  
**LĪMĀSHOM-MARGHAI** (*s. f.*) } *tan che mzhéké yaṇ, de mzhéké de laskar na*  
hān inkor kaṇ che ze marghai yaṇ, *the bat*  
*would not go with the army of the birds saying "I am a*  
*mouse," and also objected to joining the army of the mice say-*  
*ing "I am a bird."*



- LMATAI (*adj.*) combed. *Zhira mi lmatyé do, my beard is combed.*
- LMER (*s. m.*) (1) sun. (2) sunshine. See MYER.
- LMERCHASHT (*s. m.*) time about 8 A. M.
- LMERKHOTE (*s. m.*) east.
- LMÉZHHEL (*v. reg. tr.*) to comb. *Khpula zhira pa zhmanz wulmézha, comb your beard with a comb.*
- LMINZ (*s. m. irr.*) prayer. *De lmanzé wakht dai, it is the time for prayers. Ke lminz ké arwal aydas wuka, if you are going to pray first perform the ablution.*
- LMONRAI (*s. m.*) hem.  
or LMORAI
- LMONRYÉ (*adj. f.*) Lmonryé sten, large sewing needle.  
or LMORYÉ
- LMONZAI (*s. m.*) handle of handmill.
- LMOSTEL (*v. irr. intr.*) to lie down. *Na molimézhī che wéwd dai ke aghasé lmost dai, it is impossible to know whether he is asleep or only lying down.*
- LMOSHOM See LMASHOM.
- [LMOZ] BÉ-lmoz (*adj.*) (1) prayerless, irreligious. *Bé-lmoz sarni dai, he is an irreligious man. (2) polluted. Jomé mi bé-lmozé shwé, my garments were defiled.*
- Lō See LÉ.
- LONDA (*s. f.*) threads set for weaving, web. *Londa mi yéshyé do, I have started work on a web. Londa nèban, I am weaving a web.*
- LAUNDA a web.
- LONDI (*prep.*) under, underneath, below. *Mizh de wuné londi wa kshenī, we will sit under the tree. Londi krel, to bring under, i.e. to get the better of, or appropriate. Dushman mi londi kan, I got the better of my enemy. É mo mzeka yé londi keryé do, he has usurped, encroached on, my land. Londi bondi, topsy-turvy. See Grammar, page 39.*
- Lōr (*s. m.*) sickle. *Larina wulagawai, ply your sickles.*
- LORAI (*s. m.*) (1) side, direction. *Yo lōrai bel lōrai ma kessa, do not look about you, lit. in one direction and in another. (2) way of reaching, means of obtaining. De ripai lōrai werk dai, the means of earning money is lost.*
- LOS (*s. m.*) (1) hand. *Los mi mardor dī, my hands are unclean. Agha shai pa los na roghai, that thing was not obtained, lit. did not come to hand. Dā mzeka é mo pa los londi do, that land is in my possession. Indī na dā ghōrī dī pa los rowrēl ke pa pōr, did you get this ghi for cash from the Hindu or on credit? Los pa los kor*

wushan, *the affair happened on the spur of the moment.* De khpul kör pa wédoni mi los wulagawan, or péri kepai dai, *I have begun, lit. have set, or stretched out my hand, to make my house habitable.* (2) *helping hand.* Los rosara vpa, lit. *carry a hand with me, i.e., lend a helping hand, or rather, make things easy for me.* (3) *arm.* Los yé mot dai, *his arm is broken.* (4) *means, power.* De yawé délai los mi na rasi, *I am not good for an eight-anna bit.*

LOSI (adj.) *unleavened.* Losi marai, *unleavened bread.*

(adv.) (1) *suddenly.* Losi tipak khalos shan, *suddenly a gun went off.* (2) *immediately.* Che ze é wulidan, dai losi cheg shan, *immediately that he saw me he rose to his feet.*

LÜSHAI (s. m.) (1) *vessel (of earthenware, wood, or metal).* Kulolon löshi pakhawī, *potters bake vessels.* (2) *tool.* De korigar löshi, *mechanic's tools.*

LOSTAI (s. m.) (1) *handful.* Yo lostai woshe, *a handful of grass.* (2) *handle.* Teber lostai, *axe-haft.*

LOSWAYINAI (adj.) *touched by hand.* Dā marai loswayinyé shewyé do, *the bread has been fingered.*

LOTBAND (adj.) *restless, convulsed, very irritable.* Lotband dai, zeke péghrina ma wérkawa, *he is annoyed, so do not taunt him.*

LUNGAI (s. f.) *blue Peshawar turban or sheet.*

LWANG (adj.) *down-hill, sloping down.* Byā de Būdshāi Kēi na de Mirom Shū péri lwang dai, *then from B. K. to M. S. it is a descent.*

LWAR (adj.) (1) *high.* Pa yagh lwar dzōi bondi tombi mi lāk dai, *my tent is pitched on that eminence.* (2) *hard, harsh.* De Waziré lwarā zhebba do, au de Bannūsai pasta do, *the Waziri dialect is hard and that of the Bannuchis soft.*

LWÄSTEL (v. irr. tr.) *to winnow.* Rēsha pa khwai wulwana, *winnow the grain-and-chaff with a shovel.* Dermend mi lwästai na dai, *I have not winnowed (the contents of) my threshing floor.*

LWÄSTEL See LWUSTEL.

LWAZHA (s. f.) *hunger.* Dēra lwazha robondi alwédelyé do, *I am very hungry, lit. great hunger has fallen upon me.* Ze de lwazhé mran, *I am dying of hunger.*

LWÉSHEL (v. reg. tr.) *to milk.* Pai mi lwésheli di, *I have drawn the milk.* Ghwo mi wulwéshela, *I milked the cow.*

LWÉSHET (s. f.) *full span, from tip of thumb to tip of little finger.*

LWUSTEL (*v. irr. tr.*) (1) *to read*. Kitob lwēlan, *I am reading a book.*  
or (2) *to study*. Pa kīm dars kshē di lwusti dī, *in what school*

LWASTIL *were you educated.*

LYA (*adv.*) (1) *yet, still*. Lyā wēta wēyeli mi na dī, *I have not yet told him.* (2) *still, even*. Badi dera do au lyā wa hān dera wushī, *the feud is bitter and will become still more bitter.*

LYĀR (*s. f.*) *road, way, path*. Ghlē lyār rota niwelyē wa, *the thieres had seized the road against me, i. e. were lying in wait for me by the way I had to travel*. Lyār wēta sīkha do, *the path leads straight to it.* (2) *arrangement, policy*. Ēs Sarkor de Wazirē sara nevyē lyār keryē do, *Government has now adopted a new policy with the Waziris.*

LYĀRWAIYĪNAI (*s. m.*) *highway-robber.*

LYARÉ (*s. f. pl.*) *foam, slaver*. De lēwani spī ghundi de yagh de khlwulē na lyarē baiyédé, *he was slaving at the mouth like a mad dog.*

## M

MACHÖGHNA (*s. f.*) *sling*. Machöghna mi wētāng wāhela, *I made the sling crack*. Yawa tīzha mi pa machöghna khalosa kīn, *I shot a stone with the sling.*

MADAT (*s. m.*) *help, assistance*. Mandat roka, *help me.*  
or

MANDAT

MĀF (*adj.*) *excused, exempted, remitted.*

MAGHRĪR (*adj.*) *proud, conceited.*

MAGHZ (*s. m.*) (1) *brain*. (2) *kernel.*

MAGHZAI (*s. m.*) *neck*. Cheg maghzni yē dai, *he has a long neck*. De maghzi wēzha, *sineu of neck.*

MAHROB (*s. m.*) *recess on inner side of western wall of a mosque.*

MAHSA (*s. f.*) *passing of the wetted fingers over the head, neck, arms, etc., after performance of audas, q.v.*

MAHSIL (*s. m.*) *regulation payment, due, toll*. De bāzor mahsil, *octroi*. De chuṭai mahsil, *postage of a letter.*

MAINAKA (*s. f.*) *mynah.*

MAINDON (*s. m.*) *plain, maidan.*

MAIRA (*s. f.*) *uncultivated and uninhabited plain.*

MAIYIN (*adj.*) *in love*. Dā sheza pa chā maiyina do, *that woman is in love with some one*. Sāhibon maiyinézhī ke na? *Do Englishmen fall in love or not?*

MĀJAB See MUĀJAB.

**MAKANPAI** (*s. m.*) *neck*. Makandai wa di mot kan, òréré kissé ma rosara ka, *I'll break your neck, don't talk to me so much.*

**MAKANPAWAR** (*adj.*) *bull-necked, powerful*. Sarkor makandawar dai, de ohū los na wèrrasi, *Government is powerful, nobody can contend with it*, lit. *nobody's hand reaches it.*

**MAKAR** (*s. m.*) *deceit*.

**MAKARJAN** (*adj.*) *deceitful*.

**MAKH** (*s. m.*) (1) *face*. Khpul makh yé peṭ kan, *he hid his face*. Dé khwo ta makh ma ārawa, *do not turn your face in this direction*. (2) *presence*. De mo pa makh kshé dāsé ma wyaiya, *do not say so in my presence*. (3) *front*. É mo wulma cho rotan ze yé wa makh ta wèrrāghlan, *when my guest came I went to meet him*. Dā kor mi és pa makh kèrni dai, *I have set this work going, started it*, lit. *I have put it in front of me (as if to drive it)*. Ghundé rammé ghé pa makh kré, *the robbers started driving off all the flocks*, lit. *put all the flocks in front of them*. (4) *things, gear*. De kōr makh, *household stuff, furniture*.

**MAKHA** (*s. f.*) (1) *direction*. De kāfī daryob pa makha tsök na pözhi, *no one understands the direction, i.e. topography, of the ocean*. (2) *competition, comparison*. Sarkor sara makha nishla, *there is no contending with Government*. (3) *opportunity, possibility*. Makha na winan, *I see no possible way*.

**MAKHAMAKH** (*adj. and adv.*) (1) *facing, opposite*. Makhamakhi robondi roghai, *he came upon me from opposite, i.e. met me*. (2) *in the presence, without concealment, openly*. Cho makhamakhi che tse wynyé, ngha wynyaya; pa tset ma wynyaya, *whatever you (can) say openly, that say; say nothing behind the back*.

**MAKHAWAR** (*adj.*) *influential, popular*. Makhawriz dai de hakim zokha, *or de nör khalk shammar pé shi, he has influence with the authorities (and) can obtain benefits for other people*.

**MAKHULIK** (*s. m.*) *people*.

**MAKHUREZÉ** (*s. f. pl.*) *brains*. Dolata makhrezé ma gerzawa, *do not poller about here*, lit. *do not carry your brains around here*.

**MAKHTÖRAI** (*adj.*) *disgraceful*, lit. *blackfaced*. Makhtörni sapa dai, lauz yé nishla, *he is a disgraceful fellow, his promise is worth nothing*.

**MAKHTÖRİ** (*s. f.*) *disgrace*. De mo makhtörī yé wukçela, *he disgraced me*.

**MAL** See MALGERAY.

**MALAM** (*s. m.*) *ointment*. Malam kshézhda, *apply an ointment*.

**MALANG** (*s. m.*) *poor wandering fakir, religious beggar*.

- MALGERAI** (*s. m.*) companion, one accompanying. *Malgeri mi wolata or MAL nost di, my party are sitting over there.*
- MALGERTIÄ** (*s. f.*) companionship. *Kacha sarī sara malgertia ma ka, do not keep company with a man of bad character.*
- MALIKĪ** (*s. f.*) (1) being a malik, position of headman. (2) maliki, headman's allowance.
- MALMAL** (*s. m.*) muslin.
- MANOI** (*s. f.*) momiai, a mineral substance like resin. *Mamoi de Katarkhona pa teka kshē dēra do; murghon na yé prézhdi au Wazir yé khwuri de dori pa dēōi, there is much momiai on the Katarkhana ridge; the big birds will not leave it alone and the Waziris eat it as a medicine.*
- MAN** (*s. m.*) maund. *Pinza manna ghalla pa pūr rokeryé do, he has given me 5 maunds of grain on loan. Thū manna di? how many maunds are there?*
- MĀNA** (*s. f.*) meaning, sense. *De dé momlé tse māna do? what is the meaning of this affair?*
- MANDAT** See MADAT.
- MANDETTA** (*s. f.*) kind of fruit and fruit-tree, mandetta.
- MAND** (*s. m.*) (1) track, foot-mark. *Mand wāhelai shē? can you track? Pa mand pasé drimi, they are following up the tracks.*
- MANḌA** (*s. f.*) running. *Plor yé wēr manda kḥel, his father ran, lit. made running, towards him. Pa manda loḥ sha, run off with you. Dērē mandé mi keryé di, I have run much, lit. made many runnings.*
- MANDAU** (*s. m.*) furnace. *De Dinoré mandau dēr di, the Dinars have many furnaces.*
- MANDĒYĪ** (*s. f.*) mandi, market-place.
- MANDOS** (*s. m.*) large turban, exaggerated head-dress. *De Mānkī Mullo pa shān mandos é wāhelai dai, he has put on his head a big pagri like the Mānkī Mulla's.*
- MANÉ** (*adj.*) stopped, prevented. *Wuch pa wucha ze yé mané kḥan, he hindered me without rhyme or reason.*
- MĀNÉ** (*adv.*) as it were, so to say, well. *De mo dā matlab dai che māné da kissa wa wukan, my meaning is that, well, I will do it.*
- MANEL** (*v. reg. tr.*) to admit, acknowledge, recognise, regard as. *Hukm na manī, he does not recognise the order, i.e. is not obedient. Shegerā yé manan, I acknowledge his favour, i.e. am indebted to him. Nēkī yé manan, I acknowledge his kindness, i.e. am grateful to him. De to é plor pa bamkat ze manan,*

*I own your father is a prosperous man. Ke khpul gunā manelai na wai nör wa kaid shewai na wan, if he had not confessed his crime he would not have been imprisoned.*

MANGAR (s. m.) *November. Mangar fasal, the autumn harvest.*

MANGASSAI *See BANGASSA.*

MANGÈR (s. m.) *snake. De mangaré dā dèr ghorina kessa, look at all these snake-holes.*

MANGWLA (s. f.) *heavy bracelet with raised work.*

MANGWUL (s. f.) *claw, talon, nail. Mangwulé mi wèrsara wulagawelyé, I had a quarrel with him, lit. joined claws with him.*

MANĪ (s. f.) *semen.*

MANJARAI (s. f.) *charpoy, bedstead (of a superior kind).*

MANJIZA (s. f.) *miracle. Manjiza bzerig jawata kra, the saint worked, lit. displayed, a miracle.*

MANKÖR (adj.) *refusing, denying, recalcitrant.*

*or*

MUNKIR

MANĒA (s. f.) (1) *apple. (2) apple-tree.*

MANĒESSA (s. f.) *present given to bride by her own family. (A Waziri or bride lives with her husband for two months then returns to*

*MANĒETSA her parents' house for one month; the manĒessa is given on her final departure from her own family.)*

MANTAR (s. m.) (1) *verse of Kuran. (2) spell, charm. Pèrion pa mantar bandawī, they stop (the action of) fairies by means of a charm.*

MANZ (s. m.) *middle. De irdī pa manz kshé dèr kshelai bogh dai, there is a lovely garden in the middle of the camp. Pa manz kshé, between. De dwé-saré pa manz kshé rota tse parkh na molimézhī, no difference between the two is apparent to me.*

*(adv.) in the middle. Manz wula, shoot at the centre.*

MANZGARAI (s. m.) *mediator.*

*or*

MANZGHWORAI

MANZOLA (s. f.) *bird's nest.*

MĀR (s. m.) *dower.*

MĀR *or* (s. m.) (1) *string for leading camel. (2) stud in camel's nose to which leading-string is attached.*

MĀYOR (s. f.) (1) *throat regarded externally. Marai yé ghutsa ka, halol yé ka, cut its throat, halal it. (2) windpipe, gullet, channel in neck. De dzanāwar dwé marai di, yawa é sra marai do, de marai do; yawa ghwuṭṭa de sāyē marai do, an animal has two tubes in its neck, one is the red tube, for food; and one is large, for breath.*

- MARAKKA** (*s. f.*) (1) *tribal council, assembly, meeting for deciding affairs of public interest.* *È shpé marakka wukî, we will take counsel together over-night.* (2) *ordinary consultation, discussion.*
- MARAWWAR** (*adj.*) *displeased, discontented, sulky.* *Malikon marawwar shwel, għund lorel, the maliks were vexed and all of them went away.*
- MARDOR** (*adj.*) (1) *that has died a natural death and is consequently unfit for food in the Muhammadan religion, carrion.* (2) *otherwise defiling or defiled.* *Los mi mardor di, my hands are unclean.*
- MARG** (*s. m.*) *death.*
- MARGHA** (*s. f.*) *bird.* *Sémargħ margha pa Kaikūp għar kshé ūsi, the (fabulous) griffin-bird inhabits the mountain of K.*
- MARGHAI** (*s. f.*) *bird (any small kind).*
- MARGHALARA** (*s. f.*) *pearl.*
- MARGHE** (*s. m.*) *bird (any large kind).*  
or
- MURGHE**
- MARYAI** (*s. m.*) } *slave.* *Sara pa Angħar kshé mréina wî; és mréitōb*  
**MARYIYA** (*s. f.*) } *na wateli di, formerly there were slaves in Angħar; now they have passed out of the state of slavery.*
- MARAI** (*s. f.*) (1) *bread (of any kind of grain).* *Khamīra marai, leavened bread.* *Losī marai, unleavened bread.* *Għora marai, pastry.* (2) *food of any sort, any meal.* *Marai mizħ khwarelyé do, we have eaten our meal.* *De hākim khars é mizħ marai do, the expenses given us by government officers are our daily bread.* *Sabo marai, breakfast, morning meal.* *Wégā marai, supper, evening meal.*
- MARDAKAI** (*s. m.*) *bullet.*
- MARÉDEL** (*v. reg. intr.*) *to be sated, satisfied.* *Nandorchī sarai pa nandora héchéré na marézhī, a sight-seeing (or inquisitive) man is never sated with sight-seeing.*
- MAS** See MES.
- MASALĀ** (*s. f.*) *legal question.* *De shariat massalā, point of Muhammadan law.*
- MASIN** or (*adj.*) *made of brass or copper.* *Masīn lōshī, brazen or copper*  
**MISHIN** vessels.
- MASKIR** (*s. m.*) *discussion.* *Nen mo sara maskir wuka, che sabo byā gila ké ze wa na wumanap, discuss (the matter) with me to-day, (then) to-morrow if you complain I will pay no attention.*

- MASLAT** (*s. m.*) *consultation.* Maslat sara dā kor wuka, *do this work in consultation.*
- MASMOK** (*s. m.*) *native tooth-brush.* Masmokī guta, *tooth-brush finger, i.e. first finger of hand.*
- MASHAHİR** (*adj.*) *famous, celebrated.*
- MASHAKKAT** (*s. m.*) *labour, toil.* Mashakkat ghund barbod shan, *all the hard work was wasted.*
- MĀSHĀL** (*s. m.*) *any artificial light, lamp, electric light, etc.* Māshāl ghundi balēzhī, *it shines like a lamp.*
- MASHIEL** (*v. reg. tr.*) (1) *to churn.* Shezé gharekké mashelyé dī, *the women have churned the leather skins (of milk).* (2) *to hatch.* Yowyé shelama vrez mashelyé shī, *eggs are hatched on the twentieth day.* (3) *to wipe, rub.* Kitob pa rimol wumasha, *wipe the book with a handkerchief.* Pa losina sobin wumazha, *rub, i.e. wash, your hands with soap.* Wos pa woshe wumazha, *rub the horse down with grass.* (4) *to thresh.* Ke shélé mashelyé wī nör pōli zené wuka, *if the rice has been trodden out on the threshing-floor then make it into sheaves.*
- MASHGHİL** (*adj.*) *engaged in conversation, happy, amused.* Ghund mīzh marai wukhwuri mashghil shī, *let us all feast and be joyful.*
- MASHGHİLO** (*s. f.*) *conversation, social enjoyment.* Ghundé mashghilo shiri křela, *they all began to be merry.*
- MĀSHİKA** (*s. f.*) *beak of bird.*
- MASHIKANĒAI** (*s. m.*) *coarse yellow kind of grass.*
- MASHIKANĒYÉ** (*s. f.*) *glass bead.*
- MASHMONĒI** (*s. f.*) *ink-bottle.*
- MĀSHOM** (*s. m.*) *evening, night-fall.* Māshom rawo dai, shīma wukhwura, *(at) evening (it) is lawful, break the fast.*
- MASHT** (*s. m.*) *dancing, dance.*
- MAST** (*adj.*) (1) *in a state of sensual excitement, rutting.* (2) *gay, spirited.* Mast sarai w'agh ta wyaiyi che de tiré pa akhtiyor gerzi, *him they call a gallant who makes his way by the sword.*
- MASTI** (*s. f.*) *state of being mast q. v.*
- MĀSHŪKA** (*s. f.*) *lady-love, mistress.*
- MATĀL** (*adj.*) *stopping, halted.* De chā pa jamma matāl wé? *at whose guest-house did you stop?* Tsō shpé mntāl wé? *how many nights did you halt?* Matāledelai na shan, *I cannot stay.* Matālawa yé ma, *do not detain him.*



**MATĀL** (*s. m.*) *proverb.* De Waziré dā yo matāl dai che wuzhyé peshā de mizeri sara jāng ko, *it is a proverb of the Waziris that "a hungry cat will fight with a lion."*

**MATĪĀZĒ** (*s. f. pl.*) *urine.*

**MATLAB** (*s. m.*) (1) *intention.* Matlab yé de shkor dai, shkor wa wukī, *his intention is to shoot, he will go shooting.* (2) *object.* De hākim matlab dā dai che har chēta karori shī, *the object of the ruler is that there should be peace everywhere.*

**MATLAB-  
ASHNO** } (*adj.*) *self-seeking, interested.*

**MĀTRABĀ** (*s. f.*) *rank.* Mātrabā yé pa mo na ziyota na wa, *his rank was or not higher than mine.*

**MOTRABĀ**

**MATRŌKA** (*s. f.*) *short-handled whip for riding.*

**MĀT** (*s. m.*) *very large water-jar.* Maṭina pa Bannī kshé jorézhī; pa Tūchī kshé na jorézhī, *"mats" are made in Bannu; they are not made in Tūchī.*

**MAṬAI** (*s. m.*) *large water-jar.* Maṭai pa So Khēl, pa Idak, pa Khiddi, pa Darpa Khēl kshé jorézhī, *"matais" are made at S. K., I., K. and D. K.*

**MAṬAK** (*s. m.*) *walnut.*

**MĀṬIKAI** (*s. m.*) *difficultly.* Myèr pa māṭikni khatelei wan, *the sun or MAṬAI had scarcely risen, lit. had risen with difficulty.*

**MAṬIZ** (*adj.*) *eloping.* Lir yé de chā sara maṭiza shwa, *his daughter ran away with someone or another.*

**MAṬKAI** (*s. m.*) *shoulder-piece of native tunic.*  
*or*

**MECHKAI**

**MAZAB** (*s. m.*) *religion.* Pa mazab kshé dāsē dai, *according to religion such is the case.*

**MAZAL** (*s. m.*) (1) *distance.* De Wargīn mazal qēr dai, *it is a long way to Urgan.* (2) *stage.* Ē Bannī pēri tēō mazal dī? *how many marches is it to Bannu?*

**MAZBĪT** (*adj.*) (1) *powerful (man, animal).* (2) *strong.* Sharop mazbīt dī, *the liquor is strong.*

**MAZDAK** (*s. m.*) *mosque.*

**MAZERRAI** (*s. m.*) *dwarf-palm.* Pa largi mazerri guzrān yé dai, *his livelihood is (gained) by (dealing in) firewood and dwarf-palm.*

**MĀZSHĪLO** (*s. f.*) *conversation.* Nen mi wērsara qēra māzshilo wukṭa, *I had a long talk with him to-day.*

**MAZZA** (*s. f.*) (1) *taste, flavour.* (2) *pleasure, liking.* E Kalkatté tsangra mazza do? *is Calcutta a nice place?*

**MAZH** (*s. m.*) *male of sheep, ram.* (Called, with reference to age, wrai up to 6 months, wuchkil to 1 year, pshèrl to 2 years, darshèrl to 3 years, and kharwarg after 3 years.) Dā sarkor mazh dai, pa makh kshé drimi, *that is the chief ram of the flock, he goes in front.* De ghre mazh, *mountain-sheep, i.e. oorial.*

**MAZHEL** See MASHEL.

**MAZHWAİ** (*s. m.*) *peg of any sort.* De diwola, de khémé, de ghébal mazhwai, *peg in wall, tent-peg, peg on threshing floor.* De dré mazhwai dzöi dai, *there is room for three pegs.*

**MAZHYÉTIN** (*s. m.*) *ant-hill.*

**MECH** (*s. m.*) *fly.*

**MECHAI** (*s. f.*) *honey-bee.*

**MÉCHAN** (*s. f.*) *hand-mill.* Méchané kshé ghalla wōmī, *they grind grain in hand-mills.*

**MECHGHARINAI** (*s. m.*) *chowry, fly-flap.*

**MECHPRONG** (*s. m.*) *spider, lit. fly-leopard.*

**MECHKAI** See MATKAI.

**MÉIN** (*adj.*) *soft (cloth, etc.).*

**MÉKH** (*s. m.*) *nail (iron).*

**MÉLA** (*s. f.*) (1) *halt.* Lashkar pand shaṇ, méla yé wukra, *the lashkar closed up and halted.* Dré vrezé mi wolata méla wukra, *I halted there for 3 days.* (2) *halting-place, quarters.* De Machi Khélé de zhemī méla Shēratalai do, *Shēratalai is the winter-quarters of the Machi Khels.* (3) *place.* Malik khpula de nosti méla préshyé do, *the headman has given up his old sitting-place.*

**MÉLAI** (*s. m.*) *pestle for crushing barley.* Méli khāss de tizhé wī, *barley-crushers are invariably made of stone.* De méli ghundi sar di wuch sha! *may your head be dried up like a barley-crusher.*

**MÉLAWA** (*s. f.*) (1) *vine.* (2) *grape.*

**MEIKHAI** (*s. m.*) *locust.* E mo tīl melkhī khwārelai dai, *the locust has devoured my green crops.*

**MENAI** (*s. m.*) *autumn.* De menī wakht agha mīzh byéli che juworé lauina gadézhī, *we call that autumn-time in which the reaping of the maize begins.*

**MÉNDOR** (*s. m.*) *Waziri dance.* Méndorîna de Nendoré pa Vrez wi, pa Kam Yid hân, pa Ster hân; khalk gadézhî, tipakîna khalosawî, *Waziri dances take place on the "Show Day" both at the Small and at the Great Id; the people dance and fire off guns.*

**MENDAY** See **MONDAY**.

**MÈRA** (*s. f.*) *step-mother.*

**MÈRANAI** (*adj.*) *on the mother's side.* Meranaiyé tèrprâ, *female cousin through mother.*

**MÈRMON** (*adj.*) *kind, gracious.* Dâ saṛai pa mo bondi dèr mèrmôn dai, *that man is very good to me.* Khudai to mermonawî, *God make you kind (to me).*

**MÈRMONÎ** (*s. f.*) *kindness.*

or **MÈRMONGÎ**

**MÈR** (*adj.*) (1) *dead.* Yîsh mi mēṛ dai, *my camel is dead.* (2) *inanimate.* Mēṛ dunyo, *dead stock.*

**MÈR** (*s. m.*) (1) *corpse.* Yo mēṛ, dèr mēṛ pa lyâr khêṛ prote wi, *a corpse, many corpses, were lying in the road.* (2) *death.* Nen pa keli khêṛ yo mēṛ, dèṛ mēṛ shewî di, *to-day a death, many deaths, have taken place in the village.* (3) *blood-feud.* Mēṛ guḍ shîa? *any deaths and woundings? i.e. have you any blood-feuds?* De mēṛ guḍḍê cheshtan dai, *he is the owner of deaths and woundings, i.e. has blood-feuds.*

**MÈRAI** (*s. m.*) (1) *corpse, dead man.* Pa yagh ghunḍakî bondi yô merai thâkh dai, *a corpse is buried on the top of that hillock.* (2) *blood-feud.* Pa mîzh bondi dèṛ merî di, *there are many blood-feuds against us.*

**MÈRANAI** (*adj.*) *good.* Lyâr kho dâsé mèṛanai na do, *the road however is not so very good.* De dagh saṛi pakhtan dèṛ mèṛanai dai, dèṛ pa pakhtan khêṛ mèṛanai dai, *the cooking of this man is very good, he is very good at cooking.*

**MÈRÎ** (*s. m.*) (1) *manly man.* Mēṛo saṛai dai, *he is a brave fellow.* (2) *husband.* (3) *bridegroom.*

**MERMANDAI** (*s. m.*) *wrist.*

**MÈRONA** (*s. f.*) *manly conduct, gallantry.* Sha mèrôna yé wukṛa che khpula mèṛôsha sheza yé mṛa kṛa, *he behaved like a man in putting to death his unfaithful wife.*

**MÈRÔSHA** (*adj. f.*) *adulterous (used of a woman who runs away with another man while her original husband is alive).*

**MERYÊSTÎN** (*s. m.*) *graveyard.* Pa yagh meryêstîn khêṛ gabrîna dèṛ di, *there are many graves in that cemetery.*

MES or (s. m.) *lead*. Mes pést shai wī, *lead is a soft substance*, lit.  
 MAS *thing*. Dā de mesé gélai dī, *these are lead bullets*.

MESH (s. m.) } *buffalo*.  
 MESHĀ (s. f.) }

MESHEĀ (s. m.) *herdsman of buffaloes*.  
 or

MESHĪBŌN

MESHER (adj.) (1) *older, elder*. (2) *eldest*. Mesher zyai, *elder, or eldest, son*. (3) *senior, having precedence, elder*.

(s. m.) Ê to de pshé mesher tsōk dai? *who is the principal man of your tribal section?* Mesheron prēzh dai che kissé wuko, *let the elders speak*.

MESHERONA (s. f.) *grant or assignment enjoyed by an elder to support his position*. Pa Tōchī kshé zaré mesheroné shta au nevyé nishta, *ancient grants to elders exist in Tōchi but there are no recent ones*.

MESHKENĒ (s. m.) *sort of reed*.

MESKAI (adj.) *smiling*. Sarai meskai shan, *the man became smiling, i.e. smiled*.

MESKÉDEL (v. reg. intr.) *to smile*.

MET (s. m.) *upper-arm*. Wélé towiz dī pa meṭ wāhelai dai? *why have you stuck an amulet on your arm?*

MÉT (s. m.) *a plant, mot.*

METṬA (s. m.) (1) *pillar*. De kété meṭṭa, *pillar (in middle) of room (supporting roof)*. (2) *stem, trunk, of tree*.

MÉWA (s. f.) *fruit*. Méwa kism kism do, *fruit is of various kinds*.

MÉZA (s. f.) (1) *leather stocking*. (2) *English long boots*. Pañt é wukozha, mézé pa pshé ka, *take off your shoes and put on your riding boots*.

MEZZAI (s. m.) (1) *thread*. Khat mi pa mezzī gāḍelai dai, *I have sewn the tunic with thread*. (2) *string, cord*. Pa mezzī yé wutara, *tie it up with string*. (3) *slow-match*. De mezzī ṭipak, *match-lock gun*. (4) *wick*. De tsirogh mezzai, *lamp-wick*.

(adj.) (1) *twisted*. Rimol é mezzai kan, *he twisted up the handkerchief*. (2) *turned*. De ribob mazhwi yé mezzī kṛol, *he turned the screws of the mandoline*. (3) *wrenched*. Ê mo de los na kḥpul los yé mezzai kan, *he wrestled his own hand from mine*. (4) *strong*. Mezzai sarai, *a wiry man*.

MÉZHAI (s. m.) *ant*. Sīr mézhai, *red ant*. Tūr mēzhai, *black ant*.

MIAN (s. m.) *Mian, man of a family descended from a holy personage*. De Tōchī ster Mian Almar Mian dai, *the great Mian of Tōchi is Mian Anwar*.

- MIANGÉDEL (*v. reg. intr.*) to *mew*.
- MIĀNĪ See MIONĪ.
- MĪLAI (*s. f.*) *radish*.
- MIMBAR (*s. m.*) *pulpit*. Mimbar agha wi akhwund che khutbā pé wyniyī, *the pulpit is that upon which the priest (stands when he) pronounces the khutba*.
- MĪNA (*s. f.*) *love, affection*. Pa khpul wos bondi dera mīna ko, *he is very fond of his horse*. Dēst yé dai, mīna wēksarā dera do, *he is his friend, he is much attached to him*.
- MĪNDA (*s. f.*) (1) *respite*. Lezhki mīnda k̄ho roka che jurm prēkan, *give me a little extension of time that I may pay the fine*. (2) *interval, allotted time*. Pa dā mīnda kshé wa dā chār wushī, *the business can be finished within that period*. (3) *time, generally*. Dera mīnda watelyé do, *much time has elapsed*. Bé-mīndé, *out of (proper) time, unseasonably*.
- MĪNDEL (*v. irr. tr.*) to *find*. Dā ripai pa lyār kshé mī mīndelyé do, *I found this rupee on the road*. Moka mī lyā mīndelyé na do, *I have not yet found an opportunity*.
- MINOPEK (*adj.*) *unreliable*. Minopek saṛai dai, pa khwulé yawa wi, pa zṛe yé bela wi; ḡḡh dā khpula wīl *he is an untrustworthy man, one (thing) on his lips, a different (thing) in his heart; leave him to himself!*
- MĪNORA (*s. f.*) *minaret*.
- MION (*s. m.*) *meanwhile*. Pa dagha mion kshé bel saṛai roghai, *in the meanwhile another man arrived*.
- MIONA (*adj.*) *medium, middle-sized (man, horse, etc.)*.
- MIONĪ (*s. f.*) *long purse*. De Waziré de mionai na ripai na wūzī, pūri shākhé shī che Sarkor zené jurmoné ghwoṛī, *the money will not come out of the Waziris' long purses, it sticks tight when Government demands fines of them*.
- MĪĀNĪ or MĪRĀI (*s. m.*) *one anna*.
- MĪRAI (*s. m.*) *badragga fees, transit dues, payment levied from a strange caravan passing through tribal country on pretext of arranging for its protection*.
- MIRACH (*s. m.*) *pepper*. Sīr mirach, *red pepper*. Tör mirach, *black pepper*.
- MĪRGAI (*s. m.*) *epilepsy*. Mīrgī yé nīwelai dai, *he is in a fit*.
- MĪROS (*s. m.*) *inheritance*. Wa khpul zēi ta de mīros na hēs na dī wērkeṛī, *he has given nothing out of the inheritance to his own son, i.e. he has disinherited his son*. De mīros mī mṛzeka do, *it is my hereditary land*.
- MĪROSĪ (*adj.*) *hereditary, inherited*.

- MİROT** (*s. m.*) (1) *extinction of all the males of a family.* (2) *lapsing of an inheritance in default of any near male relative.* Mīrot yé shān, mēl yé wāris ta mīrot shān, *no male of his family remained alive and his property passed by default to a (distant) heir.*
- MİSĀLĀ** (*s. f.*) (1) *prayer-carpet, space in mosque occupied by a single worshipper.* De Dīli ster jamāat kshé dwa zera gwushyé gwushyé misālé likelyé wé, *in the big mosque at Delhi there were 2,000 separate places for worshippers marked out.* (2) *succession.* Guloh Din Mullo mer dai, zyai yé pa misālā nost dai, *Mullah Gulab Din is dead and his son has succeeded him.* De Saddé Khon pa misālā bondi Dāndé kshénost, *D. succeeded S. K.*
- MISHĪN** See MASĪN.
- MİSOL** (*s. m.*) (1) *resemblance.* De wos pa misol dai, *it resembles a horse.* (2) *clue, direction.* Mīsol yé dā dai, che malik pa dāsé wakht khpul paṭī kshé wī, *this will be a guide (to you namely), that at such a time as this the headman is generally in his own field.*
- MİTLAK**, (*adv.*) (1) *only.* Mītlak é to na dāmra mīnda ghworān, *I only want you to give me so much time.* (2) *certainly, assuredly.* Mutlak wa yé rowrān, *most certainly I will bring it.* (3) *altogether, absolutely.* Mutlak inkorī dai, mutlakan inkor yé ko, *he altogether denies it, he denies it out and out.*
- MİSOPER** See MUSOPĪR.
- MİṬAI** (*s. m.*) (1) *closed fist.* Los mīṭai ka, *clench your hand.* (2) *hilt.* De choṛé mīṭai, *dagger-handle.* (3) *instalment.* Pa yawa mīṭi yé wērka, *pay it in one instalment.*
- MİZA** See MĪZA.
- MİZH** (*pron.*) See Grammar, pages 14 and 15.
- MĪLĀ** (*s. f.*) *small of back.* De mlé haḍikāi, *backbone.* (2) *waist.* De mlé ṭīpak, *pistol, lit. waist-gun.* (3) *loins.* Ghunḍ kelai mlā tarī, *the whole village are girding up their loins, i.e. getting ready for action.* Ēs Tōrī Khēl pa Mahsid pasé mlā tarī, *the Tori Khels are preparing to attack the Mahsuds.*
- MĪLĀTARĒLAI** (*s. m.*) *fighting-man, lit. loin-girl.* Pa dé kom kshé mlā-tarēlī sarī ḡēr dī, *there are many fighting men in this tribe.*
- MOGHŚITAN** (*s. m.*) *night-fall, time of the last prayer.* Moghsitan wolé shī che stōrī pa āsmon kshé lida shī, *it is the time of the last prayer when the stars become visible in the sky.*
- MOGHZE** (*s. m.*) *narrow.*

- MOKA** (*s.f.*) opportunity.
- MOL** (*s.m.*) (1) *property, belongings.* Sar mol mi pa to jār shan, *my head, i.e. life, and property are devoted for you.* (2) *articles in kind.* Nim mol wokhla nīm nakdē ripai wokhla, *take half in kind and half in cash.* (3) *cattle.* Dā de keli de mol de pēwané dzōi dai, *that is the place where the village cattle graze.*
- MOLDOR** (*adj.*) *wealthy.*
- MOLGA** (*s.f.*) *salt.*
- MOLIM** (*adj.*) (1) *known.* Pāta wa de ta molima na shwa, *the clue did not become known to him, i.e. he could not find out anything about it.* Mo ta molim na wé che agha de mo āshino to mer dai, *I did not know [you] that it was by you my lover was killed.* (2) *seeming.* Khabara dāsē molima shwa, *such seemed to be the case.* Ranzīr molimēzhī, *he appears ill.*
- MOLIMESHT** (*s.m.*) *knowledge.* De dē khabarē molimesht sauka dai, *it is easy to find out all about this matter.*
- MOMIN** (*adj.*) *straightforward.* Momin safai dai, darwēgh na wyaiyī, *he is an honest man, he does not tell lies.*
- MOMLA**, (*s.f.*) (1) *affair.* Dēra ajiba momla do, *it is a very strange business.* Tēe momla dowa di rosara do? Kho rokawa, *what claim have you against me? no, you pay me.* (2) *claim.* Dā bar largai de mo dai, pa dā largi mi movla do, mo sara niikh wulara, lyā pa Shara lyā pa Pashto, *that upper stick is mine, I claim it, settle with me in the usual way, either by Muhammadan law or by Pathan custom.*
- MOVLA**  
or  
**MOVLA**
- MONḌAN** (*s.m.*) *branch of a tree.*  
or  
**MENḌAN**
- MONḌAI** (*s.f.*) *tower.*
- MOR** (*s.m.*) *seal.* Ghundē morina lagaweli di, *they have all set their seals to it.*
- MÖR** (*s.f. irr.*) *mother.* Tip Ghundai de Mahsidē de mör kör dai, *Tip Hill is the mother's house of the Mahsuds, i.e. their raiding gangs are as much at home there as if it half belonged to them.*  
or  
**MËR** Mör plor, *parents.* De khpul zaizod pa zharo mör plor sho péyēzhī, *parents well understand the sorrows of their children, lit. the weeping of their offspring.*
- MÖRCHA** (*s.f.*) *breastwork, fortification, sangar.* Mörcha yé wunīwola, *they manned the parapet.*

- MÖRGA** (*s. f.*) *edge, rim.* Nöra tükāla pakha do, mörga yé yīma do, *the rest of the chapatti is baked, the circumference is still doughy.* De kamar de mörgé na pa tset sha, parto wa shé, *keep back from the edge of the precipice, you will fall over.*
- MÖR** (*adj. irr.*) *satisfied, sated.* Dāmra mör yap che wa zeri ta zre mi na shī, *I am so replete that I have not a mind even for a crumb.*
- MOSHIA** (*s. f.*) *hammer of gun.*
- MOSTE** (*s. m. pl.*) *curds.* Yo sarai shodé sewai waq, moste yé pi kawel, *a man was burned by (drinking hot) milk, (so the next time) he blew on curds (to cool them).* (Waziri proverb.)
- MOT** (*adj.*) (1) *broken.* Wegā de Indiki kör ghle mot kerai dai, *thieves broke (into) the Hindu's house last night.* Hé-chéré de to hukm mi mot kerai na dui, *I have never broken your command.* (2) *finished.* Rōzha nen mota shwa, *the Fast came to an end to-day.* (3) *forfeited.* Zomintia mota shwa, *the security was confiscated.* (4) *torn in pieces.* Mizarai wa di motawi, *the lion will rend you.*
- MOTA** (*s. f.*) *breach.* Mota mi wa diwola ta wèrkeryé do, *I have made a hole in the wall.*
- MOTABAR** (*adj.*) *respectable, influential.* Motabar malik dai, *he is a malik of position.*
- MOTAWINAI** (*adj.*) (1) *breakable.* Shisha motawinnai shai dai, *glass is a brittle thing.* (2) *breach-loading with drop-barrels (as a shot-gun or Wobley revolver).*
- MOTRABĀ** See MĀTRABĀ.
- MOWE** (*s. m.*) *a plant of which the ashes are mixed with chewing tobacco.*
- MOVLA** See MOMLA.
- or
- MOWLA**
- [MOZ] (*s. m. in composition*) *prayer, time of prayer.* Mozpeshin, mözdigar, mozkhutan, *time of early afternoon, late afternoon, evening, prayer.*
- MRĒITÖB** (*s. m.*) *slavery.*
- MRĒL** (*v. irr. intr.*) *to die.* Plor yé che mrēdan nör wa khpul zēi ta wassiyat nasihat é wukan, *when the father was dying he gave directions and advice to his son.*
- MUĀJAB** (*s. m.*) *tribal allowance, subsidy.*
- MUKADDANA** (*s. f.*) (1) *case, civil dispute.* (2) *battle, fighting.* Mukad-dama sara wukra, *so they had it out.*
- MUKBĪRA** (*s. f.*) *graveyard.*



**MUKTĀDĪ** (*s. m.*) *one who prays immediately behind the Mulla.* Mullo makh pa tset wa muktādioné ta roworawi, *the Mullah turns round (and faces) towards the muktadis.*

**MUKHĀLĪF** (*adj.*) *false.* Mukhālifa kisa do, *it is an untrue statement.*

**MUKHLIS** (*adj. and s. m.*) *sincere, devoted (person).* Mukhlis mi dai, *he is my true friend.*

**MULĀKĀT** (*s. m.*) (1) *visit.* De khpul dést wa mulākāt ta tlelai wap, *I had gone to visit my friend.* (2) *interview.* Gwushai mulākāt, *private interview.*

**MULĀMAT** (*s. m. generally used as adj.*) *to blame, at fault, guilty.* Mulāmat na yap, *I am not in the wrong.* Mo mulāmat kawī, *he blames me.* Ko chā mulāmat dēta wēyeli wī, *if any one has found fault with you.* Hākim yo sarai mulāmat kan, *the judge found one man guilty, convicted him.*

**MULĪZA** (*s. f.*) *considerate treatment, kind behaviour.*

**MULK** (*s. m.*) (1) *land, fields.* Mulk mi paṣṣa keṛai dai, *I have watered my land.* (2) *country.* De Shoipērai mulk chā lidelai na dai, *no one has seen the country of the fairies.*

**MULIO** (*s. m.*) *Muhammadan priest.* Darsi mullo, *mullah who occupies himself in teaching.* Nen ster wakht de mullo pa bong roghai, *to-day he came very early in the morning at the time of the mullah's call to prayer.*

**MUNKIR** *See MANKÖR.*

**MUNSIFĪ** (*s. f.*) *arbitration.* Joni Khélé Bakka Khélé wa munsiffi ta ze bötelai wap, *the Jani Khels and the Bakka Khels carried me off to arbitrate.* Dèré munsiffai mi keryé dī, *I have often acted as arbitrator, lit. done many arbitrations.*

**MURĀD** (*s. m.*) *intention, wish.* É mo dā murīd dai che de mo sporesht wuké, *what I mean is that you should recommend me.*

**MURDAKHON** (*adj.*) *profane, irreligious, lit. carrion-eating.*

**MURGHE** *See MARGHE.*

**MŪRID** (*s. m.*) *disciple, follower.* De Ākhwund Sāhib mūrīdon pa Tūchi kshé dēr dī, *there are many followers of the Akhund of Swat in Tochi.*

**MUSOPIR** (*s. m.*) *traveller.* É wora warédel kessa, é musopir tlel kessa, *or travellers must proceed without minding weather, lit. behold the raining of the rain, behold the going of the traveller.*

**MUSOPIRĪ** (*s. f.*) *travel, travelling.*

**MUSULMON** (*s. m.*) *Muhammadan.* Aurangzēb Bādshā reṭ Busulmon *or* wap, *the Emperor Aurangzeb was a bigoted Muhammadan.*

MUSULMONĪ (*s. f.*) *Muhammadanism*. Kibla de Musulmonai pa hakk  
or kshé bzergi lari, *the west is sacred to Muhammadans*.  
BUSULMONĪ lit. *the west possesses sacredness in respect of Muham-*  
*madanism.*

MUTLAK See MITLAK.  
or MUTLAKAN

MYĀSAI (*s. m.*) *mosquito*.

MYĀSHT (*s. f.*) (1) *moon*. Myāsht tandar niwolyé do, *the moon is eclipsed*. (2) *month*. De Tarkhé pa myāsht, *in the month of February*.

MYÈR (*s. m.*) (1) *sun*. Myèr khatelai dai, *the sun has risen*.  
(2) *sunshine*. Myèr pa ghund watau rang shan, *the sunlight was diffused over all the landscape*. See LARÈR.

MYÈZH (*s. f.*) *sheep*. (See MAZH. *The technical names for females of the corresponding ages are wraiyé, wuchkila, pshërla, dar-shërla and kharwarga.*)

MZARAI (*s. m.*) *lion, tiger*. Ke mzarai robondi pësh wai mot wa yé  
or MZERAI wan, *if the lion, or tiger, had come upon me he would have torn me in pieces*. È mzari ghero, *the lion's roar*.

MZEKA (*s. f.*) (1) *land*. Mzeka mi pa shariki wèrkeryé do, *I have given out the land to a cultivator*. (2) *ground*. Mzeka wukanna, *dig the ground*. Wähelyé mzeka, *ground that has been dug*, lit. *smitten*.

MZERAI See MZARAI.

MZHAK or (*s. m.*) *rat*. Mzhak de ghor na rowöt, yish yé pa psha  
MZHEK wuniwan, de khwarok depora pa ghor yé nennayést, *the rat came out of his hole, seized the camel by the leg and dragged him into the hole (to be used) for food*.

MZHEKIRAI (*s. m.*) *young rat*.

## N

NA (*adv. and conj.*) *no, not, neither ... nor*. Na to manan, na agha manan, *I mind neither you nor him*. Na, rawo, *no, if you do not mind my saying so (polite form of denial)*.

NA (*prep.*) See Grammar, pages 12 and 39.

NAGHD (*adj.*) *ready money, cash*. Naghd hisob, *cash account*. Nagh-  
or dé ripai, *hard cash*.

NAKD

NĀ-HAKKA (*adj.*) *unjust, false (action, saying, oath, etc.)*.

NAIYORA (*s. f.*) *Ramazan, the annual Muhammadan fast*.

- NAJIM** (*s. m.*) *astrology*. Najim pa ilm kshé, *according to the science of astrology*.
- NAJIMĪ** (*s. m.*) *astrologer*.
- NAKD** See **NAGHD**.
- NAKLI** (*adj.*) *imitation, not genuine*. Nakli tipak, *a rifle which resembles one of European manufacture, but is not*.
- NAKRIZ** (*s. m.*) *dye used for beard, hands and feet*. Shezt de kshelwoli depora pa los pa pshé nakrizi lagawī, au safi depora de  
or  
**NAKRIZI** mashakkat lagawī che los yé tanki wi klak shi, *women dye their hands and feet for the sake of beauty and men for the sake of labour, in order that if their hands are soft they may become hard*.
- NAKHASHE** (*s. m.*) *iron spike*. Nakhshina yé sarkawel pa yor, Khān  
or  
**NAKHASH** Muhammad wa yish ta wulagawel, hēis pāida na shwa, *they made iron spikes red-hot in the fire and applied them to Khān Muhammad's camel, but no good resulted*.
- NAKHRA** (*s. f.*) *joke*. Nakhre ma ka, *do not jest*.
- NAKHSHA** (*s. f.*) (1) *mark, impression*. Pa mzeka de mand nakhsha do, *there is the mark of a foot-print on the ground*. (2) *mark, object aimed at*. Nakhsha mi wuwishta, *I hit the mark*. (3) *map*. (4) (*in Tochi*) *Anglo-Afghan frontier*. Sarkor de saryad nakhsha de Amīr sara yéshyé do, *Government has demarcated its frontier with the Amir, lit. has set down a boundary mark with the Amir*. (5) *token*.
- NĀ-LĀIK** (*adj.*) *useless, stupid, bad (only of human beings)*.
- NAMBOT** (*s. m.*) *white sugar (in slabs)*.
- NĀMÉDEL** (*v. reg. intr.*), *to be named, called*. Tse nāmézhé? *what is your name?* Dā pulonkai nāmédelai dai, *he is called so-and-so*.
- NĀNA** (*s. f.*) *grain of maize or any kind of corn*. Nāné pa bat kshé nānézhī, *the grains are parching in the iron pot*. Nāné zeke na nānézhī che shégga sāra do, *the grains are not parching because the sand is cold*.
- NANDIĀR** (*s. f.*) *wife of mother's brother*.  
or  
**NENDIĀR**
- NANDORA** See **NENDORA**.
- NANDORCHĪ** (*adj.*) *sight-seeking, curious, inquisitive*. Wa nandorchī safi  
or  
ta pradai jang nīm yid dai, *to a sight-seeker the fighting of*  
**LANDORCHĪ** *others is half a festival, i.e. the sight of other people fighting is almost as good as a holiday to a man who is fond of seeing sights*.

- NANDRĀMAI (*s. f.*) *Kabuli rupee.* Nandrāmai ēs nīma rīpai shwa, a Nandrāmai is now equal to half a (British) rupee.
- NĀNÉDEL (*v. reg. intr.*) to be parched. See nāna.
- NANG (*s. m.*) help, countenance, backing. Ghundé de mo nang kan, they all took my part. Che pa Tal bondi jurmona shī nōr Wudzi Khél nang wērsara ko, leke pa chīgħa kshè nang ko, when a fine is imposed on the village of Tal the Wudzi Khels help it (to pay), just as they help in the pursuit of raiders.
- NANGA (*adj. f.*) bringing forth, delivered. Ghwo nanga shwa, the cow calved. Tandai nanga ghwo, newly calved cow. Zoryé nanga ghwo, cow that calved some time since.
- NANGAI (*s. m.*) cheek.
- NAR or NER (*s. m.*) man as distinguished from woman, male of any animal. Ner shezé ghund tleli dī, men and women, all have gone. (*adj.*) brave. Ner saṛai dai, he is a plucky man.
- ‡ NARAI (*adj.*) (1) thin. Narni largni, thin stick. Narni kawel, to plane down, cut down. (2) Narni wūr, fine rain. (3) shal-low. Narni ēbū, shallow water.
- NARAI (*s. m.*) (1) ridge connecting two hills. (2) pass between two hills. Arkharawula Nari boudi de ghé bandar tēr dai, a thieves' track runs over the A. Pass.
- NARGISSA (*s. f.*) pomegranate bush.
- NARINTÖB (*s. m.*) courage.
- NĀ-ROST (*adj.*) slack, slow. Nā-rost saṛai pīra kor na ko, a slack man does not do full work.
- NARÉDEL (*v. reg. intr.*) to bray. Kaṭamīr, Bakhshī Khel, de khre ghundi narézi, K., B. K., brays like a donkey (in talking).
- NAS (*s. m.*) belly. Pa nas yé songa wuwatela, the spear went through his belly. Nas khushkī, diarrhoea.
- NASITAR (*s. m.*) fir, pine.
- NASIB (*s. m.*) fate, portion in life. Nasib mi she dai, I am a fortunate man, lit. have a good destiny.
- NASIHAT (*s. m.*) counsel, advice. Yo nasihat de to na ghwoṛan, I wish you to give me a piece of advice.
- NASKÖR (*adj.*) fallen, lying face downwards. Naskör prēt dai, he is lying on his face. Naskör shan, he fell forward (as a man who is shot or trips in walking). Naskör yé ka, throw him on his face.
- NASKORA (*s. f.*) } endeavouring to put a man down, struggle, wrestle.
- NASKORAI (*s. m.*) } Dā dwa tana walatēr shwel, naskorni yé sara kṛel, these two persons grappled and wrestled with each other.

- NASOR** (*s. m. pl.*) *snuff*. De pézé nasor dī, de khwulé kēp dai, de chilam tamākī dī, *snuff is for the nose, chewing-mixture for the mouth, and tobacco for the pipe.*
- NĀV** (*s. m.*) *pus, matter*. Pa péyawor kshé nāv peṭ `dai, nāv yé nīwelai dai, *there is matter [concealed] in the wound, it has formed pus.*
- NĀWĀ** (*s. f.*) *damp, moisture*. Nāwā pa dā diwola kshé khatelyé do, *the moisture has risen in this wall.*
- NAWS or NAWZ** (*s. m.*) *lust, passion.*
- NAZAR** (*s. m.*) *votive offering*. Nazar mi pa ziyorat yéshai dai, *I laid an offering on the shrine.*
- NAZÉLA** (*s. f.*) *catarrh, mucus*. Nazéla yé de pézé na baiyézhī, *he has a running from the nose.*
- NAZĪR** (*s. m.*) (1) *sight*. Nazīr mi kam dai, *I have bad sight.* (2) *aim*. Nazīr pé wuka, *aim at it.* Nazīr sam ka, *correct your aim.* (3) *evil eye*. De nazīr na qarézhi, *he is afraid of the evil eye.*
- NAZĪRBOZ** (*s. m.*) *person who has the evil eye*. De chā shné stergé wī; de chā makh sīr wī; de chā zāmen līnfa che na wī; de chā vridzyé sré wī, yā wuzhai tezhai wī—*agha nazīrboz wī, whoever has light-coloured, lit. green, eyes; whoever has a ruddy, lit. red, complexion; whoever has no sons or daughters; whoever has bright-coloured, lit. red, eyebrows, or is hungry (or) thirsty—he has the evil eye.*
- NAZĪRDZŌI** (*s. m.*) *back-sight (of rifle)*  
or  
**NAZĪRKÉT**
- NAZHA** (*adj.*) *pure, unadulterated*. Nazha shaude, *undiluted milk*. Dā gutyé nazha de sré zaré do, *that is a pure gold ring*. Pa nazha spenṣi pèrelai kaṭ dai, *it is a bedstead strung with newar and nothing else, lit. with unmixed newar.*
- NĒK** (*adj.*) *good*. Nék amal, *meritorious actions*. Nék sarai w'agh ta wyaiyi che bad na ko na khwashawī, de bad na parézhi, *a good man is one who neither does evil nor approves evil, (one who) flees from evil.*
- NĒK** (*s. m.*) *compensation paid to settle a blood-feud*. De meṛī nékyé wokhest, badal yé wokhestai na shan, *he accepted compensation for the murdered man, he was not able to take (a life in) retaliation.*

- NÉRI** (*s. f.*) (1) *kindness*. Ustoz mo sara sha khworí keryé do, zeke yé nókí manan, *the teacher took great trouble with me, therefore I am grateful to him*. (2) *reconciliation terminating a feud, peace*. Byá nékí shewyé do, *since then peace has been effected*.
- NÉKHO** (*adj.*) *favourable, well-disposed*. De mizh Sāhib nékho dai, *the British officer is favourably inclined to us*.
- NELLA** (*s. f.*) *large hollow reed*. Do chilam derwa é nella na shi, *pipe stems are made from nella reeds*.
- NEMMA** (*s. f.*) *9th day after death*. De nemmé marai, *funeral feast on 9th day*.
- NEN** (*adv.*) *to-day*. Nen saho, *to-day or to-morrow, i.e. some time soon*. Ke nen saho warina Khudai wukpel pa bogh kshé gulina shna wa shi, *if God should send rain about this time the flowers in the garden will revive*, lit. *become green*.
- NENDIAR** See NANDIAR.
- NENDORA**, (*s. f.*) (1) *sight, spectacle, amusement*. De gadawelé do nen-NANDORA, doré zhagh yé worwédan, *he heard the noise of dancing and merriment*. Dāsé nendora mi chéré lidelyé na wa, *I had never seen such a sight anywhere*. (2) *looking at, examination*. Wu sail ta tlelai dai, de watan nendora ko, *he has gone to take a walk and have a look at the country*.
- NENDÜR** (*s. f.*) *husband's sister*.
- NENNA**,  
**NENNENA**,  
**DENENNA**,  
**É NENNA**  
 or  
**É DENENNA** } (*adv.*) *inside, within*. É'nenna dai, *he is inside, i.e. in the house*. Uzanawar pa ghor kshé nenna werk shap, *the animal disappeared inside its burrow*.
- NENNAWÉSTEL** (*v. irr. tr., conjugated like astel*), *to bring in, take in, put in*.  
 or  
**NENNAYÉSTEL**.
- NER** See NAR.
- NÉSH** (*s. m.*) *long tooth, fang*. De mzarí nésli de yish pa thau di, *the fangs of a lion are like (the long teeth of) a carvel*.
- NEWAI** (*adj.*) *new*. Newni hákim roghni, *a new ruler has come*.
- NEZDÍ** or (*adv.*) *near*. Agha roghni, wa kór ta nezilé shap, *he came and drew near to the house*.
- NEZHAI** (*s. m.*) *success*. Nezhai mi wukan, *I succeeded*.
- NEZHEL** (*v. reg. intr.*) *to succeed*. Wu mi nezhel, *I succeeded*.
- NOÍDA** (*s. f.*) *scam*.
- NOÍSHÉDEL** (*v. reg. intr.*) *to limp*.

NGHAN (*s. m.*) *wheaten bread.*

NGHARAI (*s. m.*) *fire-place.* Dégai de nghari na liré ka, *take the pot or off the fire place.*

LGHARAI

NGHESHTEL (*v. irr. tr.*) (1) *to roll up.* Lyā darai mi ngheshtyé na do, és wa yé wunghoran, *I have not yet rolled up the floor-cloth, I will roll it up presently.* (2) *to swallow.* Ghunda marai yé pa yawa khsan wungheshta, *he bolted the whole of the bread at one mouthful.*

NGHORAI (*s. m.*) *pad placed under a water-pot when carried on the head.*

NINHAYAT (*adv.*) *very, extremely.* Nihāyat kharop sarai dai, *he is a very bad character.*

NĪK (*s. m.*) (1) *nail of human hand or foot.* (2) *claw of animal.*

NĪKAR (*s. m.*) (1) *servant.* De malik nīkar dai, *he is a servant of the malik.* (2) *man in Government employ.* Nikaroné sara héchère sakhtī na ko, *he never deals harshly with men in Government service.*

NĪKĀRA (*s. f.*) *claw.* Pesha ma nīsa, pa nikaré wa di khwazh ko, *do not lay hold of the cat, it will hurt you with its claws.*

NĪKARĪ (*s. f.*) *Government service.* De plaṭaṇṇé nīkarī mi keryé do, *I have served in an infantry regiment.*

NĪKE (*s. m.*) *grandfather (on either side).*

NIKOKH (*s. m.*) *marriage ceremony.* Ākhwund nikokh taṛī, *the priest celebrates weddings.*

NĪLGAR (*s. m.*) *dye.* Pa kīm nilgar di dā khpulé jomé rangawelyé di ? *by which dye did you get these clothes of yours dyed ?*

NĪM (*s. m.*) *navel.*

NĪM (*adj.*) (1) *half.* Nīm khars kḥo roka, *allow me half my expenses.* (2) *mid.* Nīma vrez, *midday.* Nīma shpa, *midnight.*

NĪMA (*s. f.*) *half chappatti.*

NĪNOHA (*adj.*) *mongrel, of mixed breed.* See ASIL.

NĪNAKĪ (*s. m. pl.*) *small-shot.* Nīnaki dwa kisma dī, yo de mesé na dī, yo de éspané che de Dīnoré pa maṇḍau kshé mīnda shī, *small-shot is of two kinds, one of lead, and one of iron that is found in the furnaces of the Dinars.*

NĪNAWOTYÉ (*s. f.*) *nanawati, formal visit to some one's house to beg forgiveness or a favour.* (Sheep, and in extreme cases women, accompany the deputation.) Wa kōr ta yé pa nīnawotyé wèrrāghlan, *he went to his house with a nanawati.*

**NINGERAI** (*adj.*) *imperfect, incomplete.* Ningerai kor wushap, *the work was not properly finished.*

**NINYÉ** (*s. f. pl.*) *pimples, eruption.* Kévi ninyé, *small-pox.* De ninyé dogh, *pock-mark.*

**NIO** (*s. f. irr.*) (1) *grandmother.* (2) *old woman.*

**NIOMAT** (*s. m.*) (1) *delicacy.* Har kish mi niomat khwaralai dai, *I have eaten every sort of delicacy.* (2) *luxury.* Pa ghundé niomatiné kshé de stergé nazir she niomat dai, *the best of all luxuries is (good) eyesight.*

**NIPAL** (*s. m.*) *nipple of gun.*

**NIRKH** (*s. m.*) (1) *market-rate.* Nirkh és kam dai, *the rate is small, i.e. unfavourable i.q., things are dear, at present.* (2) *way.* De har chā pa chār kshé khpul nirkh yé dai, *every one has his own way of doing a thing.* (3) *customs.* De Pashtāné nirkh, or de Pashto nirkh, *Pathan custom.* De Dawaré nirkh, *Dauri custom.*

**NISAI** (*s. m.*) *tweezers.*

**NISHĀDAR** (*s. m.*) *a white powder used by goldsmiths.*

**NISHTA** (*v. irr. intr.*) *there is not.* Ilés mi nishta, *there is not anything of mine, i.e. I have nothing.* Dor nishta, *there is no danger.*

**NISHTÉDEL** (*v. reg. tr.*) *to wring.* Ke jomé di tondé wī nūr wu é nishté-zha, *if your clothes are wet wring them.*

**NIWEL** (*v. irr. tr.*) (1) *to seize, catch.* Dwa ghle mi níweli di, *I have arrested two thieves.* Wos mi khhalos shap, wu é nīsa, *my horse has got loose, catch it.* Shērī níwelai dai, *he has caught measles, lit. measles have caught him.* Lyār rota dushman níwelyé do, *the enemy have seized the road against me, i.e. are holding it against me.* (2) *to turn, hold, direct.* Pīsa wunīsa, *hold out the skirt of your coat (to receive something).* Chore pa andrā wunīsa, *hold the knife to the grindstone, i.e. sharpen it.* Ghōzh rota wunīsa, *give ear to me.* Tīpak mi dushman ta wunīwaq, *I levelled my rifle at the enemy.* (3) *to contract, form, adopt.* Parhéz é níwelai dai, *he has adopted abstinence.* Péyawor khīzh, nāv, níwelai dai, *the wound has formed a scar, developed pus.*

**NIYAT** (*s. m.*) *intention.* De shkor niyat mi dai, *I mean to go shooting.*

**NIYOZÉDEL** (*v. reg. intr.*) *to gloat on, enjoy.* Pa khpula dunyo ma niyozezhā, *do not dote on your wealth.*

**NIYOZMAND** (*adj.*) *comfortable, living in idleness.* Dā zhenkai niyozmand ma rīzhdyawa, khharop wa shi, *do not accustom the boy to too easy a life, he will be spoiled.*



- NĪZ** (s. m.) *flood*. Dā saṣai dāsé dai leke de landé palé nīz, *that man is like the flood of short ravines, i.e. he has nothing behind him, he is a self-made man.*
- NĪZAI** (s. m.) *sharpener, whet-stone.*
- NĪHAI** (s. f.) *rough bed-cover, counterpane.*
- NOBĪBAR** (adj.) *sudden*. Nobībara momla wa, *it was a sudden affair.* (adv.) Nobibar dāzz shan, *suddenly there was a shot.*
- NOGHA** (s. f.) *fine imposed by tribal or village authority for some disregard of tribal or village regulations*. De tosé nogha ze na manan, *I do not admit liability to your tribal fine.*
- NOL** (s. m.) *horse-shoe.*  
(adj.) *grafted*. Titon mi nol keṛi di, *I have grafted the mulberries.* Pa Tangi kshé nol titon ḡer di, *grafted mulberries are common in the Tangi.*
- NOLĀGA** (adj. f.) *barren (woman or female animal).*
- NOLAT** (s. m.) (1) *pig, brute.* (2) *brutal treatment.* See TRĀṬ.
- NOLBAND** (s. m.) *shoer of horses.*
- NOMIS** (s. m.) *reputation, celebrity*. Nomis wa di bad shī, *your reputation will suffer.* Nomis depora mi ḡeré rīpai lagawelyé di, *che num mi pé wushī, I have spent much money for the sake of celebrity, that I may get a name thereby.*
- NÖR** (adj.) (1) *more, remaining*. Nör roka, *give me more.* Nöra maṛai yé wukhwura, *he ate up the rest of the food.* (2) *other, different*. Es nör saṛi hāp daghasé wyaiyi, *now other men too are saying the same.* Agha na di, nör di, *these are not the ones (in question), they are different ones.*  
(adv.) (1) *at that time, by that time*. Che mīzh wurasédi, nör dā awwal tlelai waṇ, *when we arrived, by that time he had already gone.* (2) *well, anyhow*. Nör, ze wa dāsé wukan, *well, I shall do so.*
- NORENJ** (s. m.) *orange.*
- NOST** (adj.) *seated, sitting.*
- NOSTAI** (s. m.) *sitting*. Te lezhki nostai kawa, *sit down for a little.*
- NOVRAI** (s. f.) *reel, winder.*
- NOWYÉ** (s. f.) *bride*. Nowyé pa wospa swāra keryé do, *they have put the bride on horseback (to take her to the bridegroom's house).*
- NOZAK** (adj.) (1) *fragile*. Shīsha nozaka do, *glass is fragile.* (2) *delicate, tender, easily upset (person)*. Wazir nozak khalk di, pa musopirtā na drimi, *the Waziris are a delicate folk (so) they do not go travelling.*

- NUKSĀN (*s. m.*) *loss, damage.* De Madda Khélé dèt nuksān shewai dai,  
or *the M. Ks. have suffered much loss.*
- NUKSON
- NUKĤSA (*s. f.*) *prescription.* Tabīb dōrī rota wulikēl, byā nukĥsa yē mi  
Talsa pāsōrī tā yōvṛa, *the physician wrote out the medicine*  
*for me, then I took his prescription to Talsa the druggist.*
- NŪM (*s. m.*) (1) *name.* Tse nūm di dai? *what is your name?*  
(2) *fame.* See NOMIS.
- NYOIYE (*s. m. irr.*) *mother's brother.* Nyoiye zyai, *son of mother's brother.*
- NZHŌR (*s. f. irr.*) (1) *son's wife, daughter-in-law.* (2) *wife of grandson.*

## O

OKĤSHEL See WOKĤSHEL.

OPAT (*s. m.*) *disease.* Opat pa mulk prōwatai dai, *disease has fallen*  
*upon the country.*

ORBAKHŪLA (*s. f.*) *leg of trousers or drawers.*

OS See WOS.

ŪS See ĪS.

OWĒL (*adj.*) *stupid.*

OWRĀTEL See WRĀTEL.

OZAKAI (*s. m.*) *load for a man.* Dē largé ozakai, *a head-load of fire-wood.*

OZMÉYEL (*v. reg. tr.*) *to test, prove.* Ozméyelyé khabara dō che tora  
wushī Mahsīd tse mīnda pēri ghelī wī, *it is a matter of expe-*  
*rience that when a tora takes place the Mahsuds keep quiet*  
*for some time afterwards.* Ozméyelni tīpak, *a tried rifle.*

OZMYĖSHT (*s. m.*) *trial, proof.* OzmyĖsht wuka che tsemrā mazal kērai  
shē, *try how far you can walk.*

## P

PA (*prep.*) See Grammar, pages 19 and 39.

PĀÉDEL (*v. reg. intr.*) *to live, survive.* Zāmen yē ná pāēzhī, *his children*  
*do not survive.*

PĀĪKA (*s. f.*) *machine for removing the husks of rice.*

PAGRAI (*s. f.*) *large turban (as of a mullah).*

PAI (*s. m.*) *milk.* She pai dī or dai, *it is good milk.*

PĀIDA See FĀIDA.

- PAIDO** (*adj.*) (1) *produced*. Juwor pa Tūchī kshé dēr paido kēzī, *much maize is produced in Tōchi*. (2) *born*. Mīzh che paido shewi yī de Kalkatté pa shān kārkhoné na di lidelyé, *never since we were born have we seen workshops like (those in) Calcutta*. (3) *obtained*. Dā tipak de kīm dzōi na di paido kēni dai? *where did you get that rifle from?*
- PAITOWAI** (*s. m.*) (1) *sunny side of hill*. (2) *sunlight*. Dzené dzōi paitowai dai *dzené* syora do, *some places there is sunlight some places shade*.
- PAIWANDA** See PĒWINDA.
- PAKAT** (*adv.*) *only*. Pakat yawa nandrāmai ripai roka, *give me only one Kabuli rupee*.
- PAKĪR** See FAKĪR.
- PĀKĪZA** (*adj.*) (1) *cleaned, clean*. Tipak pākiza kn, *clean the gun*. (2) *winnowed*. Pākiza kēri mī lyā na di, *I have not yet winnowed it (the grain)*.
- PAKHA** (*s. f.*) (1) *feather*. Pa marghai mī zgor wukan pakhé mī walwawalé, *I fired at the bird and knocked out some feathers*. (2) *leaf (of tree)*. (3) *pinch (of medicine etc.)*. De kwenil pakha khwulé ta wochawa, *put a pinch of quinine in your mouth*.
- PAKHAWEL** (*v. reg. tr.*) *to cook (food), bake (bread, bricks), etc.*
- PAKHÉDEL** (*v. reg. intr.*) *to be cooked, baked*.
- PAKHISA** (*s. f.*) *lump of mud (used in building walls)*. Dā diwol de kheshaté dai, ke de lité dai, ke de pakhsé dai? *is that a brick, or a clod wall, or one of mud only?*
- PAKHISAI** (*s. m.*) *hopping on one leg*. Pakhsai wa to ta dērtsi ke na dērtsi? *can you hop or not, lit. does hopping come to you or not?*
- PAKHITAN** (*s. m.*) *cooking*.
- PAKHULĀ** (*adj.*) *pleased, appeased*. Agha sarai rosara marawwar wap, or byā mo pakhulā kan, *that man was vexed with me, afterwards*
- PAKHULIYĀ** *I mollified him*.
- PAKHWO** (*adv.*) (1) *before*. Pakhwo mī dērtā wuwéyel, *I told you so before*. (2) *formerly, of old*. Pakhwo de ghīlé dēra ghālaba wa, *in former times robbery used to be very prevalent*.
- PAL** (*s. m.*) (1) *small ravine, nullah*. (2) *fringe of hair falling over forehead*. De péghlé pal wī, *do steré shezé na wī, maidens wear fringes, but not grown women*. (3) *millstone*. De méchané pos, kiz, pal, *the upper, nether, stone of a handmill*. Dwa-sara plina, *both millstones*.

- PALAI** (*s. m.*) (1) *pedestrian, man walking on foot.* (2) *footman.*  
Pali tsémra di, swora tsémra di? *how many foot are there and how many horse?*  
(*adj.*) *on foot.* Palai roghlan, *I came walking.*
- PALASIKH** (*adj.*) *straight.* Palasikh sirat yé dai, *he has an upright figure.*
- PALATAI** (*s. f.*) *attitude of sitting with crossed legs.* Palatai wáhelyé do, *he is sitting with crossed legs.*
- PALAU** (*s. m.*) (1) *side.* W'agh palau ta drima, *go to that side.*  
Yawa palau ta wudarézha, *stand aside.* (2) *edge.* De keli palau ta mi kór dai, *my house is at the edge of the village.*  
(3) *furthest outskirts.* Ê palau mzeka, *land situated far from the houses of the village.*
- PALAWON** (*s. m.*) *wrestler, professional strong man.*
- PALAWONĪ** (*s. f.*) *wrestling.*
- PALĪT** (*adj.*) (1) *defiled.* Jomé mi palité di, *my clothes are ceremonially unclean.* (2) *disagreeable.* Pasodi palit sarai dai, *he is a quarrelsome, unpleasant fellow.*
- PALĪTA** (*s. f.*) (1) *wick (of lamp).* (2) *match (of gun).*
- PALK** (*s. m.*) *sledge-hammer.*
- PALLA** (*adj.*) *shut.* Khwula di wélé palla yéshyé do? *why have you shut, lit. set closed, your mouth?*
- PĀLOZ** (*s. m.*) (1) *carpet (kept in all Waziri houses for seating visitors upon; it is rolled up when they go away).* (2) *coverlet (for furniture).*
- PĀM** (*s. m.*) *care.* Pām wërta ka, *take care of it, or, beware of it, be careful.*
- PAMAN** (*s. m.*) *scab, mange.* Pa wze bondi paman khatelai dai, *the goat has got mange, lit. mange has come up upon the goat.*  
(*adj.*) (1) *scabby, losing hair.* Ke paman na wai nör wa é dzon na garawan, *if it were not mangy it would not scratch itself.*  
(2) *itchy.* Sirat mi paman dai, *my body itches.*
- PAMANĒA** (*s. f.*) *a bitter hill vegetable like a small cactus.*
- PAND** (*adj.*) (1) *sitting down.* Délata pand shai, *sit down here.*  
(2) *residing.* Bakhshi Khél pa Kazha kshé pandézhī, *the B. Ks. dwell in Kazha.*
- PAND** (*s. m.*) *steel (for striking fire from flint).*
- PANĀA** (*s. f.*) *bundle, head-load.* De shaftalé pandā mi pa sar keryé do, *I am carrying, lit. have put, a bundle of clover on my head.*
- PANĀAI** (*s. f.*) (1) *calf of human leg.* (2) *leg of horse.*
- PĀNĪ** (*adj.*) *transitory.* Dā dunyo pānī do, *this world is fleeting.*
- PANJA** (*s. f.*) *claw.* Lamsi charchanra pa panjé kshé wunīwela, *the hawk caught the sparrow in its claws.*

- PANĴA** (*s. f.*) cage.
- PANĴA** (*adj.*) watered, irrigated. Mulk mi panĴa kaṇ, *I watered the land.* De panĴa ghanamé paṭai, *a field of wheat that has been irrigated.*
- PĀNĴA** (*s. f.*) shoe. É mo de pānĴé na gard wumazha, *wipe the dust off my shoes.* PānĴé pa pshé ka, wukozha, *put on, take off,*
- PĀNĴWA** your shoes.
- PAR** (*s. m.*) wing. Marghai par waiyī, *the bird flaps its wings.*
- PĀRA** (*s. f.*) mercury.
- PARĀCHA** (*s. m.*) } convert to Muhammadanism. Indi che Busulmon shi  
or **PAROCHA** } byā parācha shi, *when a Hindu becomes a Muham-*
- PARACHGAI** (*s. f.*) } madan he gets the name of paracha.
- PĀRADOR** (*s. m.*) sentry, guard. Pa banglé bondi mi gerḍ pāradoron wudarawel, *I posted sentries round the lungalow.*
- PARAWEL** (*v. reg. tr.*) (1) to make run. Wos ma parawa, *do not gallop the horse.* (2) to run races, compete. Sarkor sara tsōk parawelai na shi, *no one can compete with Government.*
- PARÉDEL** (*v. reg. intr.*) (1) to run. (2) to flee. De daghé ghundé koré na parézhā, *flee from all these things.*
- PARDA** (*s. f.*) (1) curtain. De pardé sheza, *secluded female*, lit. *curtain-woman.* (2) screening, helping. Pa de mukaddama kshé lezhki mi parda wuka, *screen me a little in this case, i.e. help me to succeed in my case.*
- PARHÉZ** (*s. m.*) virtue, abstinence, temperance. Parhéz é niwelai dai, akhwand shewai dai, *he has adopted a virtuous life and become a religious character.*
- PARHÉZGOR** (*adj.*) virtuous, temperate. Zim di parhézgor sarai dai, de ghundé badé na parhéz yé dai, *your son-in-law is a virtuous man, he abstains from all kinds of evil.*
- PARIN** (*s. m.*) yesterday. Bel parin, *day before yesterday.* Yā bel parin, *three days ago.* Parina rāsé tsāk mi dai, pa héts dori na she kézhī, *I have had lumbago since yesterday, no medicine does it good.*
- PARKĪTAI** (*s. m.*) step-son.
- PARKH** (*s. m.*) (1) difference. De darwéghe de rishtinyé héts parkh na pézhani, *he cannot distinguish*, lit. *does not understand any difference, between falsehood and truth.* (2) distance. De Kalkatté na wa Tochi ta qer parkh dai, *it is a great distance from Calcutta to Tochi.*
- PARKHA** (*s. f.*) dew. Dera parkha alwédelyé do, *a heavy dew has fallen.*
- PAROS-SAZH** (*adv.*) last year. See **SAZH**.

- PARTIG** (s. m.) *trousers*. Ganda mi partig ta áchawelyé do, *I have put a string to my trousers*. De ghríné do shezé che spin partig wí, agha péghla wí; che wode shí byā tēr partig wuko, *a woman of the hills when she has white trousers is unmarried; when she is married she takes to dark-coloured trousers*.
- PARTO** (adj.) *falling, coming down*. Parto wa shé, *you will fall down, or over*.
- PARWÉSHIN** (s. m.) *necklace*.
- PARWÉZAI** (s. m.) *flour-sieve*.
- PARWÍ** (s. m.) *snake-charmer*. Ke chéré agha parion na wai, nōr é dagha mangarína na níwel, *if they were not snake-charmers they would not handle these snakes*.
- PARYOB** (s. m.) *deceit*. Pulonkí safí rosara paryob wukan, ghalat yé křelan, *so-and-so deceived me, he led me astray*.
- PARYOBÍ** (adj.) *deceitful*.
- PARYODEL** (v. reg. tr.) *to beat, whack, thrash*.
- PARYODELAI** (adj.) *beaten, bruised, contused*.
- PARZ** (s. m.) *duty*. Da kor pīra kawel robondí parz dai, *to finish this work is a duty (incumbent) upon me*.
- PARK** (s. m.) *snare, trap*. Zerké pa park kshé mi níwelyé dí, *I have caught chikore in a snare*.
- PARKÉDEL** (v. reg. intr.) (1) *to flash, glitter*. Tipakína pa tizhé kshé parkézhí, *rifles are glinting among the stones*. (2) *to be strained*. Shangorai mi wuparkedan, *my ankle was strained*.
- PERMAKH** (adj.) (1) *prone, lying on face*. (2) *down, headlong*. Tsirogh or de díwaṭ. na permakhí ropréwöt, *the lamp fell down off the bracket*.
- PARSÉDEL** (v. reg. intr.) (1) *to swell*. Psha ye parsédelyé, or parsa-welyé, do, *his foot is swollen*. (2) *to be envious, grudge*. Che ze marai khwurañ nōr dā wuzhái safai dēr rota parsézhí, *when I eat bread that hungry man envies me bitterly*.
- PARSHAMAI** (s. m.) *meal eaten before commencement of the day's fast in Ramzan*.
- PAS** (adv.) *after*. Pas la dé na wa ze dā kor wukan, *I will do it after this*.
- PASAI** (s. f.) *noose*. Ghworé na pasai wukozha, *get the noose off your neck, i.e. get your neck out of the noose*.
- PASAL** *See FASAL.*

PASÉ or (prep.) (1) *after, behind.* Agha pasé gerzī, *he wanders after him.* Te khwushai pa mo pasé sterai shwé, *you have tired yourself to no purpose after me, i.e. in following me.* (2) *to memory of.* Pa plor pasé yé sha shima wukra, *he gave a fine funeral-feast in memory of his father.* (3) *for sake of.* Wērpasé mi qèré ripai wushandelyé, *I lavished money on his account, i.e. to get him killed.* See Grammar, page 39.

PASOD (s. m.) *disturbance, riot, mutiny.*

PASODI (adj.) *quarrelsome, insubordinate.*

PASORI (s. m.) *dealer in drugs, druggist.*

PASTANA (adv.) *back.* Pastana lorel, *they went back.*

PASHAKOL (s. m.) *rainy year.*

PASHM (s. m.) *nap of cloth.*

PASHMI SHARAI (s. f.) *cloth of which choghas are made, pashmina.*

PASHTANNA (s. f.) (1) *question, interrogation.* Pashtanna mi wukra, *I inquired.* (2) *greeting, salutation.* Dèra pashtanna mi wètsara wukra, *I greeted him warmly.* [Common salutations are, Joṛ yé? *are you well?* Tebba mobba? *any fever?* Guḍé randé? *any maimings or blindings?* Tūté cheggé? *high and low?* Beshkullé meshkullé? *any misfortunes?* Tikhulé mikhulé? *any sore throats?* Kōr ta di khair dai? *is it well with your family?* Āsé rāsé? *how now?*]

PASHTAWARGAI (s. m.) *kidney.*

PASHTIN (s. m. irr.) } a Pathan. (adj. irr.) Pathan.  
PASHTANA (s. f.) }

PASHTO (s. f.) (1) *the Pashto language.* (2) *Pathan custom.* (3) *Pathan times.* Pa Pashto kshé dāsé wa, *it was thus in Pathan times.*

PĀTA (s. f.) *clue, trace.* De ghle pāta te wulagawa, *you must yourself trace the thief.*

PATAKAI (s. m.) *flask, water-bottle.* Ke te tezhai wé \* de pataki na ébo dèrwubosa, *if you be thirsty take water from the flask.*

PATANG (adj.) *generous, impulsive.* Patang sarai dai, tīra hān ko, dunyo nuksonawī, khalk ta marai wèrkawī, *he is a generous man, he shows courage, spends his substance freely and gives feasts to people.*

PATANĒ (s. m.) *river-crossing.* De pshé patañ, *ford.* De bèrai patañ, *ferry.* Bé-patañ, *that cannot be crossed, untraversable.*

\* Apparently the future indicative need as a substitute for the present subjunctive.

PAṬAI (s. m.) *field*.

PAṬĀKHA (s. f.) *percussion-cap*.

PAṬIKAI (s. m.) *bark of tree*.

PAṬINAI (s. m.) *bedding, set of quilts*.

PAṬKAI (s. m.) (1) *white or dark-coloured chadar*. Paṭkai pa dzon bondi rang ka, *he threw his chadar round him*. (2) *sheet of any kind*.

PÉ See Grammar, page 40.

PÉ, POÉ (adj.) *understanding, intelligent*. Péya sheza, *intelligent woman*. No-pé, *not understanding, stupid, ignorant*. Pé yé ka, *explain to him*. Sheza péya ka, *let the woman understand*. Ghund safi pi ka, *make all the men understand*.

PÉCH (s. m.) *screw-nail, screw*. Péch yé wugerzawan, *he turned the screw*. Tipak byā péch ka, *screw the gun together again*.

PÉCHAWEL (s. m.) *large mat*. Péchawel ster pizai dai, de yawa péchawel na kör jorézhī, *a pechawel is a large mat, a single pechawel makes a house*.

PECHEKKÉ (s. f. pl.) (1) *droppings of goats, sheep and camels*. (2) *lots*. Pa dé bondi pechekké wochawa, *cast lots for this*.

PÉCHIMAI (s. m.) *slope upwards, ascent*. Lāka Ghundi na Bādshā Két pèri péchimai dai, *it is up-hill from L. G. to B. K.* (2) *steep place, bit of climbing*. Wos pa pechimai na shī khatelai, *a horse cannot get up the steep bit*.

PÉCHWĀRÉ (s. f. pl.) *heel-ropes*.

PÉGHĀLA (s. f.) *maiden, virgin*.

PÉGHOR (s. m.) *reproach, taunt*. Dèr pégharina (or péghrina) yé rokeri di, *he taunted me much*.

PEI See PÉ.

PÉJAU (adj.) *wiped, dusted*. Pānté mi péjawé ka, *dust my shoes*.

PEK (adj.) *bald*. Pekon au pézprekeri de Madd Akbar pa kom pa Tōri Khélé kshé dèr di, *bald and noseless men are numerous in M. A.'s tribe the T. K.'s*.

PÉKAI (s. m.) *hair coming down on the forehead, fringe*.

PEKR (s. m.) (1) *thought, reflection*. Pekar mi pa kshé dèr wuka, *I pondered over it deeply*. (2) *conception*. Dāsé khabara pa pekr kshé na rodrimī, *such a thing cannot be imagined*. Bé-pekrī (s. f.) *negligence*. Nikaroné bé-pekrī wukrela, zeke tipakina zené yowfel, *the Government men were negligent, so (the thieves) carried their muskets off*.



- PÉKH** (*adj. irr.*) (1) *cooked, boiled.* Pakhé ébō, *boiled water.* (2) *burnt.* Pakha kheshta, *burnt brick.* (3) *ripe, mature, full-grown.* Vīzhé pakhé dī, *the rice is ripe.* Dēr pékh zhenkai dai, *wol na ushāyī, pīra darwégħ wyaiyī, he has an old head on young shoulders, never gives away a secret and can tell a lie as it ought to be told, lit. is a very mature boy, does not show the (real) state of matters and tells a full lie.*
- PÉMONA** (*s. f.*) *large and deep basket.*
- PENGA** (*s. f.*) *small plot of soft and level land among the hills.* Mazdak kshé samé pengé dī, *there are level pengas on M.*
- PENGAI** (*s. f.*) *small penga, q.v.* Wīkyé pengārai mi do, *I own a tiny penga.*
- PĒNGĀRAI**
- PĒR** See PÖR.
- PĒRAI** (*s. m.*) *fairy, demon.* Pērioné nīwelai dai, *he is possessed by fairies, i.e. crazed, excited.*
- PĒRANGAI** (*s. m.*) *European, Feringhee.*
- PĒREL** (*v. reg. tr.*) *to string (a bedstead, chair or cradle).* Pērelai, *having a string seat or bottom.* Pa spanṇsi pērelai kaṭ dai, *it is a new-strung bed.*
- PERGAI** (*s. m.*) *acorn.*
- PĒRI or PÖRI** (*adv. and prep.*) (1) *through, across.* Pēri wuwatan, *I passed through or across.* Pōri kézhī, *crosses.* (2) *upon, in, to.* Dēr khīrai pé pēri dai, *there is much dirt upon it.* Mīanai pōri ripai śhākhé shwé, *the money has stuck in the purse.* De piyāwanṇī yo sar pa zin pōri taṛelai shī bel é pa lakai pōri taṛelai shī, *one end of the crupper is fixed to the saddle and one to the tail.* (3) *close to.* De keli pa tsang pēri, *close to the village.* (4) *at.* Dēr mī pēri wukhardel, *I laughed at him much.* (5) *as far as, up to.* Gwurgwushēi pōri lyāf sha wa, *the road was good till G.* (6) *beyond, on the further side.* Pa sīnd na pōri dai, *ke ropōri dai? is it on the further side or on this side of the river?* See Grammar, page 39.
- PERSHA** (*s. f.*) *bare sloping rock.*
- PERYOD** (*s. m.*) *groan, exclamation of pain.*
- PER** (*adj.*) *worsted, defeated.* Munsiffoné pa mukaddama kshé zidd rosara wukan, *zeke per shwan, the arbitrators showed prejudice against me, so I lost.*
- PĒRAI** (*s. m.*) *rope.*
- PĒRAI** (*s. f.*) *generation.* De Waziré tsō pērai pa Tōchī kshé watelyé dī? *how many generations of the Waziris have passed in Tochi, i.e. during how many generations have the Waziris occupied Tochi?*

PÈRAI-KAT (s. m.) *bench with back to it.*

PERMAKH See PARMAXH.

PESH or (s. m.) *smith, mechanic.* De tiré pesh, *sword-maker.* Angrézi  
PUSH *pesh, smith who understands European work.*

PÉSH (adv.) *before, in the way of (figuratively).* Pa mo bondi yo  
kor pésh shewai dai, *a piece of work has come in my way,*  
*i.e. has turned up.*

PESHA (s. f.) *cat.*

PÉSHA (s. f.) *shower of rain.* Pésha shewyé do, *there has been a shower*  
*of rain.*

PÉSHAK (s. m.) *row of coins hung as an ornament across a woman's fore-*  
*head.*

PESHAKOL See PASHAKOL.

PÉSHANI (s. f.) *parting, division of hair.*

PÉSHÉDEL (v. reg. intr.) (1) *to occur.* Waridātina dolata dër péshézhī,  
*many crimes occur here.* (2) *rise, jump up.* Séya de mo na  
wupéshéda, *I put up a hare, lit. a hare got up from me.*

PÉSHIN (s. m.) *early afternoon.* De moz péshin las rekāta dī, *there are*  
*ten prostrations in the early afternoon prayer.*

PÉSHKASH (s. m.) *offering, tribute, present by an inferior to a superior.*

PESHTAI (s. f.) *rib.* Ghundé peshtai yé Mahsīdé moté kré, *the Mahsuds*  
*broke all his ribs.*

PÉST (adj. irr.) (1) *soft.* Pasta sharai, *a soft blanket.* De Khaṭaké  
zhebba pasta do, *the dialect of the Khattaks is soft.*  
(2) *smooth, flat.* Sarak pést dai, dīzh na dai, *the road is*  
*smooth, not rough.* De posta watan khalk dī, *they are people*  
*of a flat country, i.e. they belong to the plains not to the hills.*

PÉSTIKAI (s. m.) *skin, hide.* Péstikai yé wubosa, *skin it.*

PÉSTIN (s. m.) *postin.*

PET (adj.) *hidden, concealed.* Pet nost dai, *he is lurking, lit. sitting*  
*concealed.* Te pet sha, *becomeconcealed, i.e. hide yourself.*  
(2) *shut, covered.* Stergé petté shwé, *his eyes became shut,*  
*i.e. he fell asleep.* Léché petté ka, *cover your fore-arms, i.e.*  
*pull down your sleeves.* Kinai mi-pet kerai dai, *I have*  
*covered lime, i.e. prepared it for burning.* Kéta mi petta  
kra, *I have covered a room, i.e. roofed it.*

PÉTS (adj.) *blunt.*

PÉWANA (s. f.) *grazing, pasturage.* Dā de keli de mol de péwané waiān  
dai, *that is the grazing ground of the village cattle.*

**PÉWAND** (*s. m.*) *joining together, juncture.* Péwand yé wòkhestai dai, *it has taken the joining, i.e. juncture has taken place.* Tìpak che prèshì, byā korìgar péwand ko, *when a rifle is broken [then] the mechanic repairs it.*

**PÉWANDA** *See PÉWINDA.*

**PÉWEL** (*v. irr. tr.*) *to graze, pasture.* Ze ghébün yañ, mol pyaiyañ, *I am a cowherd, I graze cattle.*

**PÉWINDA** } (*s. m.*)  
or **PÉWANDA** }  
**PÉWINDAI** or } (*s. f.*)  
**PÉWANDAI** } *Powinda.*

**PÉWOKHTA** (*adj.*) *occupied, engaged.* Sāhib és likel ko, péwòkhta dai, *the Sāhib is writing at present, he is busy.*

**PÉYAWEL** (*v. reg. tr.*) *to make to understand, explain to.*

**PÉYAWOR** (*s. m.*) *wound.*  
or **PRAWOR**

**PÉYÉDEL** *See PÖEDEL.*

**PÉYEL** (*v. reg. tr.*) *to transfix, impale.* Dā ghéshé pa dā sikh wupéya, *stick the meat on this spit.* Sārai pa songa mi wupéyañ, *I ran the man through with a spear.*

**PÉYENDEL** (*v. reg. tr.*) *to measure grain.* Réshañ mī péyendelyé do, *I have measured the winnowed grain.*

**PÉZA** (*s. f.*) (1) *nose.* (2) *projecting spur of a hill.* Pa Tangai kshé pézé dèré watelyé dī, *in the Tangi many spurs run out (from the hills).*

**PÉZPRÉKERAI** (*adj.*) *mutilated as to the nose.* Pézprékerai agha shī, che de shezé rāzo na wī, dai pa zōr los wochawī, *he loses his nose who, the woman not consenting, lays hands upon her by force.*

**PÉZWOND** (*s. m.*) *nose-ring.*

**PÉZHENDEL** (*v. irr. tr.*) (1) *to recognise, know again.* Wélé to na pézhenā? *Of course I know you, lit. why should I not know you?* (2) *to know, be acquainted with.* Spai di che wupézhēnī nōr di na khwuri, au tarbīr di che wupézhēnī na di prēzhī, *a dog when he knows you will not bite you, while a cousin that knows you will not let you alone.* (3) *admit, allow.* Ē to hakk kho pézhenā, *I admit your right.*

**PIĀWA** (*s. f.*) *kind of insect.* De jomé de kitobé balo piāwa do, *the piāwa is the ruin of clothes and books.*

**PICH** (*s. m.*) *dregs of charas, leaves from which tea has been made, etc.*

- PIKAI** (*s. m.*) *blowing with mouth.* Yor ta mi pikai keraī dai, *I blew the fire.* Pīr dam kraṇ, pikai rowukan, *the holy man breathed on me, he blew on me (as a cure).*
- PIKĀNĒAI** (*s. f.*) (1) *bladder.* (2) *native flageolet.* Pikānāi wāhel, *to play on the sarnai.*
- PIKAWEL** (*v. irr. tr.*) (*conjugated as kawel*) *to blow with mouth.* Yor yé wupikawan, *he blew the fire (to make it burn).* Zémna mi pīkeryé do, *I have blown the soup (to make it cool).*
- PILHĀL** (*adv.*) *now, at present.*
- PILOD** (*s. m.*) *Oriental steel.*
- PILODĪ** (*adj.*) *hard, strong.* She pilodī sarai dai, *he is very hard (physically), lit. he is a fine steely man.*
- PILWĀTRA** (*s. f.*) *ear-ring worn in upper ear by women.*
- PINDA** (*s. f.*) *heel.*
- PĪR** (*s. m.*) (1) *holy man.* (2) *religious teacher, father-confessor.*
- PĪRA** (*adj.*) (1) *full.* Dé dré vrezé pīra mazal dai, kam na dai, *it is a full three days' journey, not less.* (2) *complete.* Awwal dā kor pīra ka, *first finish that piece of work.*  
(*adv.*) *exactly.* Pīra las ripai dī, kammé na dī, ziyoté na dī, *there are exactly 10 rupees, not more nor less.*
- PĪR** (*s. m.*) *lhoosa, chopped straw.* De ghanamé pīr, *wheat-lhoosa.*
- PĪṬSA** (*s. f.*) *skirt of coat in front.* Pīṭsa wunisa, tse dērwocha-waṇ, *hold out the skirt of your coat, I will throw you something.*
- PĪṬKA** (*s. f.*) *lobe of the ear.*
- PIYĀWANĒĪ** (*s. f.*) *crupper-strap.*
- PIYAWARA** or (*adj. f.*) *giving milk, in milk.* Dēra piyawaryé ghwo, *a*  
**PIYAWARYÉ** *cow that gives much milk.*
- PIYAWARAI** (*adj.*) *strong, stalwart.*
- PIYOLA** (*s. f.*) *drinking cup (of any material except metal).*
- PIYOZ** (*s. m.*) *onion.*
- PĪZAI** (*s. m.*) (1) *mat.* (2) *hut, shed, made of matting.* Pīzai babézai mazerri na joṛézhī, *mats and fans are made of dwarf-palm.*
- PĪZH** (*s. m.*) *sprinkling.* Dā bangla pīzh waiya, *sprinkle the bunga-low (to keep down the dust, or preparatory to sweeping).*  
Lawang pa jomé mi pīzh wāheli dī, *I have sprinkled the garments with clove.*
- PLA** (*s. f.*) *sinew.*
- PLAN** (*adj.*) *broad, wide.* Plan watan, *broad landscape.* Plan sarai, *broad-shouldered man.*

PLANDAR (*s. m.*) *step-father.*

PLANWOLAI (*s. m.*) *breadth.*

PLATAÑĀ (*s. f.*) *infantry regiment.* De platanĀ sipoyon di ke .de risālĕ? *are they men of the infantry or of the cavalry?*

PLOZ (*s. m.*) *father.*

PLORANAI (*adj.*) *on father's side, through father (relations, etc.).*

PODA (*s. f.*) *herd of cattle larger than a GĒVLĀR q. v.*

POĒ See PĒ.

PŌDEL or (*v. reg. intr*) *to understand.* Pa dé pŏēzhĕ? *do you understand that?* Ē to sara wa yawa vrez pé shañ, *I will come to an understanding with you, i.e. will pay off old scores some day.*

POK (*adj.*) (1) *pure.* Khudni pok dai, *God is pure.* (2) (*ceremonially*) *clean.* Joma mi poka do, *Imīnz kañ, my clothes are clean, I will pray.* (3) *clean (in ordinary sense).* Poka hangla, *a clean lungalow.*

POKĪ (*s. f.*) *razor.*

PŌK (*adj.*) *in kind.* Pŏr mi nīm rŏk dai, nīm mi pŏk dai, *my debt is half in cash and half in kind.*

POL (*s. m.*) *omen.* Pol mi katelai dai, *I have taken the omens, lit. looked at the omen.*

POLAI (*s. m.*) *weaver.* Polion pa Idak pa Khiddi kshĕ ñēr dī, *weavers are numerous in I. and K.*

PŌIAI (*s. m.*) *sheaf.* Shĕlē mashelyĕ dī, pŭlai zenĕ wuka, *the rice has had the grain removed, make sheaves of it (sc. the straw).*

PON (*s. m.*) *red dye, rouge.* Pon ĕ pa warshandĕ wāhelai dai, *he has painted his lips red.*

POÑĀYĒ (*s. f.*) (1) *leaf of tree.* De wunĕ poñĀyĕ tĕyĕ shwĕ, *the leaves of the tree have fallen.* (2) *leaf of book.*

PŌR or PĒR (*s. m.*) (1) *loan.* Ghalla pa pŏr rokerĕyĕ do, *he has given me the grain on loan.* (2) *credit.* Ghŏri di pa los rowrel ke pa pŏr? *have you brought the ghee on payment of cash or on credit?* (3) *debt.* Pŏr pa mo bondi dai, *the debt is on me.* (4) *blood-debt, feud.* Lĕvion de pŏr na ñarĕzhĭ, zeke pa ghĕ ñazzina na ko, *the levies are afraid of the blood-feud, that is why they never fire at robbers.* (5) *blood-money.*

PORAWARAI (*adj.*) *indebted.* Ke ze de to dora porawarai na wai, nŏr dora sinatī wa mi ñĕrta na kŕa, *if I were not so (much) in debt to you I would not plead so (humbly) with you.*

PŌRI See PĒRI.

PORTA (*adv.*) *opposite of KONTA q. v.*

PŌR  
PŌRTA

PORTANAI (*adj.*) *opposite of KÖRTANAI q. v.*

or

PÖRTANAI

POS (*adv.*) *up, on the top.* Do Dili pa mon̄tai pos wukhatan, *I climbed the tower at Delhi.*

(*adj.*) *upper, high lying.* Kharōti de pos watan na rodrimi, *the Ka. come from the country above, i.e. Afghanistan.*

POSANAI (*adj.*) *up-country, belonging to Afghanistan.*

POTAI (*adj.*) (1) *remaining behind.* Pa lyāré kshé potai shewai dai, *he has remained behind on the road.* (2) *left over.* Yo wézhai régh zené potai na dai, *not an ear of it was left, i.e. escaped.*

PRĀDAI (*adj.*) *belonging to some one else, strange.* Pa pradī zéi (or zī) na khpula lir hān sha do, *one's own daughter, even, is better than another person's son.*

PRAWARZHELLAI See PYAWARZHELLAI.

PRAWOR See PĪYAWOR.

PRĒKÉDEL See PRĪSHÉDEL.

PRĒKÉRYÉ (*s. f.*) *rupture of friendly relations, estrangement.* É mo wērsara prékeryé do, *I have dropped his acquaintanceship.*

PRĒKREL (*v. irr. tr.*) (1) *to cut.* Dā wuna pa wékh kshé préka, *cut that tree down by the root.* (2) *to pay, pay up or off.* Jurm losú wa kalla prékawai? *when will you pay off the fine?*

PRĒKRĪN (*s. n.*) *separation.* É vrör na mi prékrīn nishta, gad yi sara, *I am not separated from my brother, we have a joint establishment.*

PRĒSHÉDEL (*v. irr. intr.*) *to break, give way.* Porai pa los kshé or ropiéyesh, *the rope parted in my hand.* Dwa sara perī

PRĒKÉDEL préshewi di, *both ropes have given way.* Ka pechwāré préshewyé na wai, nör vos mi tashtédelai na wan, *if the heel ropes had not broken my horse would not have got loose.*

PRĪT or PRÖT (*adj.*) (1) *fallen (person or thing).* (2) *lying (person or thing).*

PRĒWATEL (*v. irr. intr.*) (1) *to fall.* Dēra wovra préwatelýé do, *much snow has fallen.* (2) *to fall out, to happen.* Dācé beshkulla préwatelýé do, *such a misfortune has occurred.*

PRĒZHDEL (*v. irr. tr.*) (1) *to let go.* Pré mi zhda, *let me go.* (2) *to let in.* Kamré ta roprézhda, *let him into the room.* (3) *to leave off.* Dā kor di wéle nīngerai préshai dai? *why have you left that piece of work unfinished?* (4) *to leave, leave behind.* Pa kör kshé mi préýesh, *I have left it at home.* Préshinyé mānai, *leavings of food.*

- PRISTA See FIRISHTA.
- PRONG (s. m.) leopard. Prong de ghwāye makandai mi yé mot keraí dai, a leopard [he] has broken the neck of a bullock of mine.
- PRÖRA (s. f.) straw (of wheat, rice, etc.) Pröra régha do; che pa ghébal kshé mota shi byä biz shi, prora is whole-straw; when it is broken up on the threshing-floor it becomes chopped-straw.
- PRÖT See PRÉT.
- PREK (s. m.) } lightning.  
PREKA (s. f.) }
- PREKAWEL (v. reg. tr.) to make flash, glitter. (Causative of PARKÉDEL.)
- PEARLAI (s. m.) spring. Pearlai roghai, spring has come.
- PSE (s. m.) animal, deer (general word including goat, sheep, markhor, orial and chinkara).
- PSÉ See PASÉ.
- PSHA (s. f.) (1) foot. Pa éblé pshé ma drima, do not go with bare feet. (2) leg. É vřondi psha, or de makh psha, fore-leg. É wrusté psha or de tset psha, hind-leg. (3) section of a tribe. Kom mi Madda Khél dai, psha mi Nazar Khél dai, my tribe is M. K., my section N. K.
- PSHÉMON (adj.) penitent, repentant.
- PSHÉMONAI (s. f.) penitence, repentance.
- PUL (s. m.) bridge.
- PULONKAI (adj.) so-and-so. Dä pulonkai dai, pulonkai námézhī, that is so-and-so, his name is so-and-so.
- PUSH See PESH.
- PUSHTEL (v. reg. tr.) to ask. Mo wupushta, I inquired.
- PYĀSA (s. f.) comb, the side of the honey-comb which contains no honey.
- PYAWARZHELLAI (adj.) wounded. Reṭ pyawarzhellai dai, he is very or badly wounded.
- PRAWARZHELLAI

## R

- RABAṬ (s. m.) worry, trouble. Pa mīzh bondi ḍer rabaṭ dai, it is a great bother to us.
- RABAṬAWEL (v. reg. tr.) to plague, annoy. Ḍer di rabaṭawelai yap, you have worried me greatly.
- RAFAL (s. m.) Narai rafal, a muzzle-loading rifle.
- RAG (s. m.) (1) vein (of body). Rag wāhel, to bleed (a person). (2) pulse. Rag mi wukessa, feel my pulse. (3) vein (of mineral), lode. De sré zaré rag, a vein of gold.

- RAĠHZAI** (*s. m.*) stony plain.
- RĀHMĀTA** (*int.*) Ē rāhmāta! exactly so! that is right!
- RAKH** (*s. m.*) groove (of rifle).
- RAKHĎOR** (*adj.*) grooved. Rakhđor (ipak, rifle).
- RAKHĠ** (*s. m.*) stand for Kuran.
- RAKHĠ** (*s. m.*) cloth of all kinds.
- RAMMA** (*s. f.*) flock of sheep, larger than a KĀNDĀK q. v.
- RANG** (*s. m.*) (1) colour. Dā ghunđ rangina she di these are all good colours. (2) complexion. Sir rang, ruddy complexion. (3) appearance. Rang yé badal shewai dai, és ranzir moli-mézhī, his appearance has changed and now he looks ill. (4) pattern, style. Jomé pa dagh rang dā jorawi, let him make the clothes after this pattern. (5) measure, time. Damoma kalla pa yo rang zhaghézhī, kalla pa bel rang, the drum beats now in one time, now in another.
- RANGAWEL** (*v. reg. tr.*) to colour, dye. Pa kwundola kshé jomé rangawi, they dye clothes in a basin.
- RANGBADĠ** (*s. f.*) disgrace, getting a bad name. Mīzh cho kaid shī, byā de to rangbadī do, if we are imprisoned, it is a disgrace to you. [A favourite but not very comprehensible argument of Waziri prisoners addressing the court.]
- RANĠO** or (*s. f.*) light. Dīwé balé di, sha ranġo ko, the lamps are lighted, they give a good light.
- RANZ** (*s. m.*) disease. Narai ranz, consumption, phthisis, lit. the thin, i.e. wasting, disease.
- RANZAWEL** (*v. reg. tr.*) to annoy. Ma mi ranzawa wu wa di waiyan, do not annoy me (or) I will strike you.
- RANZĠR** (*adj.*) sick, ill, diseased.
- RANZĠRTĠĠ** (*s. f.*) sickness, illness, disease. De jorawelé ranzĠrtĠĠ na do, it is not a disease from which one recovers, lit. not a recovering illness.
- RAPAWEL** (*v. reg. tr.*) to wink. Stergé rapawī, he winks his eyes. De stergé pa rapawel kshé, in the twinkling of an eye.
- RĀPÉDEL** (*v. reg. intr.*) to quiver. Kwundi rāpézhī, mirages shimmer.
- RASAWEL** (*v. reg. tr.*) (1) to make to arrive. Chuŋai wēta mi wurasawela, I took the note to him, lit. made it reach him. (2) accompany as far as. Wa saŋak ta wa to wurasawan, I will see you on your way as far as the cart-road.
- RĀSÉ** (*adv.*) (1) up to the present time continuously. Ē bela kola rāsé ranzir yan, I have been ill from last year continuously until now. (2) till, until. Ē kēmat rāsé wa dagha wī, bela wa na wī, it will be so till the end of the world and not otherwise.



**RASÉDL** (*v. reg. intr.*) (1) *to reach, arrive at.* De rasédé pa wakht, *at the time of arrival.* (2) *to overtake, come up with.* Paséwu na rasédan, *I did not overtake (them).* (3) *to extend to.* Kobî mi na rasézhî, *my power does not extend so far.*

**RASU** (*s. m.*) *cream (of milk).*

**RĀT** *See RĀYAT.*

**RĀVDEL** (*v. reg. tr.*) *to suck the breast* Yo tai rāvdelai dai, zekeyé wode na shî, *they have sucked the same breast, i.e. are foster brother and sister, therefore their marriage cannot be allowed.*

**RĀWA** (*s. f.*) *ointment.*

**RAWEL** (*v. reg. tr.*) *to feed at the breast.* Zyni yé pakhpula rawelai dai, *she has suckled her child herself.*

**RAWO** (*adv.*) *right, lawful for Muhammadans.* De mîzh pa mazab kshé kabon de khwārelé depora rawo dî, *fish are lawful to eat in our religion.* Kim kor rawo wî, agha ka, *do the thing that is right.* *See na; also juworai.*

**RAWON** (*adj.*) *in motion, started.* Bahîr rawon shap, *the caravan started.*

**RĀYAT,** (*s. m.*) *subject, people.* De Sarkor rāyat kulang piékawî, *the subjects of Government pay revenue.*

**RĀT** *or*

**ĒRĀT**

**RAZO** (*s. m.*) (1) *consent, willingness.* Muzammal sara de Said Wali de shezé razo na wan, zeka sheza yé mra na kra, *Said Wali's wife did not consent to (the overtures of) Muzzammal therefore he (S. W.) did not put her to death.* (2) *deliberate intention.* Pa razoyé dzon kîntî kerni dai, *he has made himself deaf intentionally, i.e. does not hear because he does not wish to hear.*

**RĒBDLL** (*v. reg. tr.*) *to reap.* Rébeshé mîzh rébdelyé dî, ghanam potyé dî, *we have reaped the barley, the wheat still remains.*

**RĒBESHÉ,** (*s. f. pl.*) *barley.* Orbeshé myāsht, *February.*

**ĒRBESHÉ**

*or*

**ORBESHÉ**

**RĒBYZ** *See RĒBUZ.*

**RĒBOR** *or (s. m.) messenger, go-between.*

**RĒBYOR**

**RĒBUZ** *or (s. f.) broom (for sweeping).* Mzeka pa rébez pākîza ka, *clern up the ground with a broom.*

**RĒG** (*s. m.*) *earth containing a large proportion of sand, light soil.* Dā rég watan dai, *this is a sandy country.*

-RĪGH or (adj.) (1) *healthy, strong*. Vrōr mi rēgh dai, *my brother is very well*. De sirat rōgh dai, *he is strong of body*. Rōgh dā wē. I may you be well! [The regular reply to the salutation "Harkalla rosha."] (2) *undamaged, safe*. Rēgh ramīt de mukaddamē na watelai dai, *he has come safe and sound out of the battle*. (3) *good sort*. Rēgh saṛai dai, *he is one of the right sort*. (4) *whole, entire*. Rōgha shpa, *the whole night long*.

RĒGHA (s. f.) *reconciliation, peace*. De dwē saṛai manz kshē mi rēgha or RŌGHA wakṛa, *I made peace between two men*.

REKĀT (s. m.) *prostration (in prayer)*.

RENDĀ (s. f.) *joiner's plane*.

RENJA (s. f.) (1) *rag, piece of cloth*. (2) *patch*. Renja wērtā kshēzhīdā, *put a patch on it*.

RENRO See RANRO.

RĒSHAN (s. f.) *winnowed grain*. Tipa mi ēsīēshan shwa, *my unwinnowed grain has now been winnowed*.

RĒSHKA (s. f.) *a kind of fodder resembling lucerne*.

REṬ (adj.) (1) *strict, close*. Reṭ Musulmon, *a strict Muhammadan*. De dē shezē reṭ satar adab dai, *the seclusion of these women is close*. (2) *bad*. Reṭ kor ma kawa, *do not do an evil action*. Reṭ bī, *a bad smell*. (3) *perverted*. Khalk yē reṭ keṛī dī, *he has perverted the people*. (4) *rough, difficult or unpleasant to deal with*. Yarra, dā reṭ khalk dī, *I say, these are a rough lot*.

(adv.) *awfully, terribly, etc*. Reṭ ranzīr dai, *he is very ill indeed*. Ebō reṭē sārē dī, *the water is horribly cold*.

RĒZGOR (s. m.) *means of subsistence*. Tṣé rézgor ké? *how do you earn your living?*

RĒZHATAI (adj.) *who is keeping the fast*. Rézhatāi saṛai ma ghoratāwa, *do not worry a man who is fasting*.

RGHĀSTEL (v. irr. intr.) *to fight, bite each other*. Spai pa khwula sara rghāstel wukṛel, *the dogs worried each other [with their mouths]*.

RGHERAWEL (v. reg. tr.), *to make roll*. See RGHESHTEL.

RGHESHTEL (v. irr. intr.) *to roll, roll down*. Tizha pakhpula rgheshityé do, *ke chā rgherawolyé do?* *did the stone roll down of itself or did some one roll it?*

RIBON (s. m.) *Oriental mandoline*.

RIBOBĪ (s. m.) *mandolinist*.

RĪKH (s. m.) *soul*. De har chū khpul khpul rikhūna wī, *every one has a soul of his own*.

- RĪMOL** (*s. m.*) *handkerchief.*
- RĪNAŋ** (*s. f.*) *awl (for boring leather).* Rīnaŋ de tsamiyor pa los kshé wi, *the awl is (found) in the hand of the leather-worker.*
- RĪŋġ** (*adj. irr.*) *bright, brilliant, shining.* De ŋipak derwa raŋŋa do, *the gun-barrel is bright.*
- RĪPAI** (*s. f.*) *rupee.* De rīpai tsō sēra spaŋŋsi dī? *how many seers of newar go to the rupee?* Zoré or pakhé rīpai, *British coinage.* Butwolé rīpai, *British coinage, lit. coins with a picture on them.* Spīné spīné rīpai, *bright shining money.*
- RISĀLA** (*s. f.*) (1) *cavalry regiment.* (2) *cavalry.*
- RISHTĪNA** (*adv.*) *truthfully.* Hamésh rishtīna zhaŋhezhi, *he always or* RISHTIYĀ *speaks the truth.* Rishtiyā wyaiya, *tell the truth.*
- RISHTĪNAI** (*adj.*) (1) *true.* Rishtinyé kissa do, *it is a true story.* (2) *truthful.* Rishtīnai saŋai dai, *he is a truthful man.*
- RĪWĀJ** (*s. m.*) *custom, body of customs.* De mizh dā de plaré rīwāj dai, *that is the custom of our fathers.*
- RĪZHDAI** (*adj.*) (1) *accustomed to, habituated to.* Wós mi és pa swarli rīzh dai dai, *my horse is now accustomed to being ridden.* Zyni mi pa bad korīna rīzh dai shewai dai, *my son has got into the habit of behaving ill.* (2) *tame, trained.* Dā mzarai yé rīzh dai kaŋ, *he has tamed this lion.*
- RĪZHDYAWEL** (*v. reg. tr.*) *to accustom.* Dzon pa dai ze na rīzhdyawan, *I avoid accustoming myself to this.*
- RŌD or ROD** (*s. m.*) (1) *large stream smaller than a river.* (2) *the Tochi Valley.*
- [RODRĪMEL]** (*v. irr. intr.*) *to come.* Rodrīma, *come here.* Pa pekr kshé na rodrīmī, *it cannot be imagined, lit. does not come into the imagination.* Kai rodrīmī, *I feel sick, lit. vomiting is coming to me.*
- RŌGH** See RĒGH.
- RŌGHA** See RĒGHA.
- ROKŔEL** (*v. irr. tr.*) (1) *to give, grant (to the speaker).* Tse wa rokawé? *what will you give me?* Nīm khars wa na ko ro, *he will not grant me half my expenses.* Hukm yé rokeŋai dai, *he has given me an order.* (2) *to cause (to the speaker).* Dēr nukson yé rokeŋai dai, zeka na yé prēzhdaŋ, *he has caused me great loss, therefore I will not let him off.*
- RONJE** (*s. m. pl.*) *antimony (applied to the eyes).*
- RŌŋA** (*s. f.*) *barley-bread.*
- ROSTĪN** (*adj.*) *coming back.* Wolata na rostīn shwaŋ, *I turned back, lit. became coming back, from there.* See STĪŋ.

- ROTLEL** (*v. irr. intr.*) (1) *to come*. Dërta roṭṣaṇ? *shall I come to you?* Dërrāghlan! *coming!* lit. *I have come to you!* Wolata wër-rāghlan, byā dëlata roghlan, *I went, lit. came to him, there, then I came here.* Ze pa bondi wërrāghlan, *I came upon him.* (2) *to know, be able to do (of the speaker)*. Dā kormi roṭṣi, *I can do that work, lit. it comes to me.* Pashto sha roṭṣi, *I know Pushto well. (Conjugated like tlel.)*
- ROWASTEL** (*v. irr. tr.*) *to bring (a person, vehicle, etc, viz. an object that moves on legs or wheels or which flows, as water)*. Ēbō pa wēlan kshé mi rowustyé di, *I have brought the water along the channel.*
- ROWREL** (*v. irr. tr.*) (1) *to bring (inanimate objects)*. Ṭipak rowra or che ze yé wukessaṇ, *bring the rifle that I may look at it.*
- ROVREL** (2) *to give birth to*. Meṛ biyōṇi yé rower, *it brought forth a dead foal. (Conjugated like wrēl.)*
- ROZĪ** (*s.f.*) *daily bread*. Rozī wa Khudai rokawī, *God will give us daily bread.*
- ROZĪ** (*adj.*) *pleased, satisfied, contented*. Pa to she rozī na yaṇ, *I am not very well pleased with you.* Dai pa dā bondi rozī waṇ che khpula gedḡa pa hartse maṛa kraṇi, *he was glad to, lit. of this that he should, fill his belly with anything he could get.*
- RĒZHA** or (*s.f.*) *Ramazan, the Muhammadan fast*. Rōzha wunīsa, *keep the fast, lit. seize the fast.* Rēzha nen mota shwa, *the fast ceased, lit. broke up, to-day.*

## R

- ŘANG** (*adj.*) (1) *spread*. Da bishtara khalosa ka, řanga yé ka, *open the bedding and spread it out.* (2) *cast over*. Ṭṣīnai pa dzon bondi yé řang kaṇ, *she cast her veil over herself.* (3) *separated*. De ṭipak kolī řang ka, *separate the component parts of the rifle, i.e. take the rifle to pieces.* (4) *destroyed*. De Šērannyé kēṭīna řang shwel, *the kots of Šeranni were destroyed.*
- ŘANGAI** (*adj.*) *shallow*. Toi řangai dai, *the river is shallow.*
- ŘAPAWEL** (*v. reg. tr.*) *to move about*. Jomé awwal pa ēbō kshé wuřapawa, byā pa ṭižhé ležhki wuřapawa, *first move the clothes about, i.e. rinse them, in water, then beat them a little on the stones.*
- ŘAPÉDEL** (*v. reg. intr.*) (1) *to dart, move (as a fish in water)*. (2) *to stagger*. Pa tlel kshé řapežhi, *he lurches in walking.*

- RECHA (s. f.) *trot*. Dā vos sha recha waiyī, *that horse trots well*.  
 RÉZ (s. m.) *adhesive paste*.  
 RIND (adj. irr.) *blind*. Tap rind, *stone-blind*. Tapa randa sheza, *an altogether blind woman*.

## S

- SĀAT (s. m.) *moment*. Yo sāat wor wuka, *wait a moment*. Che ze yé wulidan pa yagh sāat pashtanna é rosara wukrela, *he greeted me the very instant that he saw me*. Dēr sāatira ma ttrawa, *do not waste much time, lit. do not pass many moments*.  
 SABĀĪ (adv.) *in the morning*. Sabāi rotsa, *come in the morning*.  
 SABAK (s. m.) (1) *lesson*. Pa dagha istoz mi sabak wéyelai dai, *I have studied under this teacher, lit. by means of this teacher I have said my lessons*. (2) *day of the week*. Awāl Sabak, *Saturday*. Dwayam Sabak, *Sunday*. Dréam Sabak, *Monday*. Tsälörām Sabak, *Tuesday*. Pinzam Sabak, *Wednesday*. Shpézhām Sabak, *Thursday*.  
 SABAR (s. m.) *patience*. Sabar lara, *have patience*.  
 SABARNOK (adj.) *patient*. De sabarnok saṛī Khudai mal dai, *God is on the side of, lit. is the companion of, the patient man*.  
 SABĪT (s. m.) *proof*. Sabīt nishta, *there is no proof*.  
 SĀBIT (adj.) *proved, demonstrated*. Dowa sābita shwa, *the claim has been proved*.  
 SABO (s. m.) (1) *morning*. És sabo shan, *it is now morning*. (2) *morning prayer*. De sabo tsalwēr rekāta dī, *there are four prostrations in the morning prayer*. (3) *morrow, next day*. Che sabo shī, wolé wa molīma shī, *when to-morrow comes (the matter) will become known, i.e. we shall know by to-morrow*. Sabo ze werrāghlan, *I came to him the next day*.  
 SABOB See ASBOB.  
 ŠABOT (s. m.) *second storey of a house, upper flat*.  
 SADAKĀ (s. f.) *alms given to obtain a favour of God, votive alms*. Zamen mi na shī, zeke sadakā mi wukra, *no children are born to me, therefore I have given alms*.  
 SAHĪ (adj.) *correct*. Yawa khabara pa kshé sahiya na do, *not one word of it is accurate*.  
 SAIDGAI (s. m.) *man of the semi-sacred tribe of Saidgis or Little Saidgis*. Zalmai Saidgai dai, Gauhari yé pé wunīwan, *Z. is a S., they arrested Gauhari through him*.

- SAIL** (s. m.) (1) *covey*. De marghai ster sail, a large flight of birds. (2) *walk*. Sail ta wélé na wüzé? why do you not go out for a walk?
- SAINMARGH** (s. m.) *fabulous bird, griffin*.
- SAIYID** (s. m.) *Saiyid, reputed descendant of the Prophet*. Saiyidé mîzh zeke na shî kerai, che byā yé paryodai na shî, we cannot marry Saiyid women because we should not be able to beat them after marriage [out of respect for their ancestor the Prophet].
- SAJODA** (s. f.) *prostration*. Bé la Khudai na bel chā ta sajoda ma ka, do not prostrate yourself to any one but God.
- SAKKA** (adj.) *full, own*. Sakka vrèr mi dai, he is my full brother, i.e. we have the same father and mother both.
- SÁKOWA** (s. f.) *karez, underground channel for water*.
- SAKHĪ** (adj.) *liberal, open-handed*. De janāt darré sakhion liré kawī, or the generous open the doors of paradise.
- SAKHOWATĪ**
- SAKHĪTÖB** (s. m.) *generosity*. Shîmwolai ma ka, sakhītöb ka, practise not or meanness, practise generosity.
- SAKHOWAT**
- SAKHOWATĪ** See **SAKHĪ**.
- SAKHT** (adj.) (1) *heavy*. Sakht wör warédan, a heavy rain was falling. (2) *strong*. Sakht bī, a strong smell. (3) *swift*. Sakht wos, a fleet horse. (4) *thick, intense*. Tyāra wa qera sakhta, there was dense darkness. Sakht sore dai, the cold is intense. (5) *sharp*. De dagha tipak sakht āwoz dai, this rifle has a sharp report. (6) *bitter*. Marg sakht shai dai, death is a bitter thing. (7) *severe*. Sakht hākim, a stern ruler.
- SAKHTĪ** (s. f.) (1) *sternness, severity*. Alizī bondi sakhtī ma kawa, do not be hard on Alizai. (2) *speed*. Wos mi sakhtī ko, my horse is very fast.
- SALOM** (s. m.) *salaam, greeting*. Salom yé de uriyā na rowochawān, he salaamed to me from some distance off, lit. threw me a salaam from afar. Werta yé qer salom wuwé, he greeted him effusively, lit. said many salaams to him.
- SAM** (adj.) (1) *straight*. Sama lyār do, it is a straight road. Tira sama ka, straighten the sword. (2) *level*. Sam watan, flat country. (3) *straightforward*. Sam saṣai, a straight man.

**SAMBOL** (*adj.*) (1) *collected*. Asbob sambol ka, *get your things together*. (2) *restrained*. *Khpul* wos sambol ka che nör wos pa lagatta wu na waiyi, *control your horse so that it may not kick the others*. (3) *careful, self-restrained*. Sambol sarai dai, *he is a well-behaved man*.

**SAMBOLESHT** (*s. m.*) *defence, protection*. Ghaddai che werraghla keli de *khpul* mol sarabolesht she wukañ, *when the raiding gang arrived the villagers made a good defence of their property*.

**SAMÉDEL** (*v. reg. intr.*) *to snuffle*. Samédel ma kawa, *do not snuffle*.

**SAMQHOLAI** (*s. m.*) *where a hare lies, form*.

**SAMSA** (*s. f.*) *ladle*.

**SAMSÈRE** (*s. f.*) *large lizard*. Samsère mi lida, che de biza gawanda pa sar wa, é tit wa sar ta wukhyézhawela, che dā wa byā ze *khwurañ*, *I saw a big lizard that had half a camel-load of bhoosa on its head and carried it to the top of a mulberry tree, intending to eat it ly-and-lye*.

**SAMSİKAI** See **TSANTSİKAI**.

**SAMAND** (*adj.*) *dun-coloured*. Samand wos, *a dun horse*.

**SANĀ** (*adj.*) *pious*. Sanā sarai dai, dīn mazab ko, *he is a pious man, he attends to (matters of) faith and religion*.

**SANDARA** (*s. f.*) *song*. Déré sandaré yé wuwéyelé, *he sang*, lit. *said*, *many songs*.

**SANDİK** (*s. m.*) *box*.

**SANDİKAI** (*s. m.*) *small box*.

**SANKIYĀ** (*s. f.*) *arsenic*.

**SANĒ** (*adj.*) *drawn into the nose, snuffed up*. Nasor sanī ka, *take the snuff*.

**SANĒ** (*s. f.*) *hemp*. De sanīré perai, *a hemp rope*.

**SANZELLA** (*s. f.*) *forehead*. Sanzella wulagawa, *prostrate yourself*, lit. *press your forehead (to the ground)*.

**SAPAWEL** (*v. reg. tr.*) *to winnow by throwing in the air*. Réshé mi wusapawelyé, *I have winnowed the grain*.

**SAPPAR** (*s. m.*) *shed, shelter*.

**SAPPAR** See **THAPPAR**.

**SAR** (*s. m.*) (1) *head*. Dastor pa sar ka, *put your pagri on your head*. Sar mi gerzézhī, *my head goes round*, i.e. *I feel giddy*. Ē to pa makh kshé mīzh sar prékawī, *we will die for you*, lit. *will cut off our heads before you*. (2) *top*. De ghéré pa sarīna, *on the mountain summits*. De monīrai pa sar bondi de mzhé shkar lāk di, *rams' horns are fixed upon the top of the tower*. (3) *beginning*. De Kurān sar Allā hamdo

do, "*Allah hamdu*" is the beginning of the Kuran. De sara or *È sara*, before, formerly. Pa mo na de sara *nìkar dai*, he has been in Government employment since before me. *È sara dāsè bandobast wan*, formerly such was the arrangement. (4) end, point, tip. De largi sar, the end of the stick. (5) separate individual or community, self. De kom kom pa sar bondi gwushai gwushai jurm dai, there is a distinct fine upon each separate tribe. Yo sar yé dai, che mer shi byā hētsōk nishta, there is only himself, when he dies there is no one (left).

SARA (prep.) See Grammar, page 39.

SARDARAI (s. m.) threshold (of door).

SARINDAN (s. f.) three-stringed fiddle. Sarindan yé wutrangawela, he played the fiddle.

SARKAWEL (v. irr. tr.) (conjugated as kawel) to make red-hot. Nakhashi mi sarkefi di, I have made the skewers red-hot.

SARKOR (s. m.) (1) Government. (2) natural chief or leader. Sarkor safi dai, he is a born leader of men. Sarkor mazh, principal ram in a flock.

SARKUNĀTAI (adj.) red-tailed. Sarkunātai bambar, hornet.

SARKHÉYINAI (adj.) for shaving the head. Sarkhēyinyé chore, razor, lit. head-shaving knife.

SARLĀYĀ (adj.) aimless. Sarlāyā shorézhī, he wanders about aimlessly.

SARMĀCHÉ (s. m.) wooden or metal pin with which antimony is applied to the eye-lids.

SARPAK (adj.) on the top, superficial. Sarpaka gélai lngédelyé do, the bullet grazed, lit. struck superficially. Sarpak lau, superficial reaping, i.e. taking the ears and leaving the straw standing.

SARPÉSH (s. m.) lid.

or

SARFŪSH

SARRA (s. f.) manure.

SARSOYA (s. f.) alms given at the end of Ramazan. Sarsoya de Kam Akhtar pa wrez bondi wèrkawī, they give sarsoya on the day of the Little Id.

SARTÖR (adj.) bare-headed.

SARWAI (s. m.) hole (of any kind).

SARWĒLA (s. f.) copper.

SARYAD (s. m.) frontier, border.



- SARZÖRAI (*adj.*) *refractory, obstinate.*
- SARZÖRI (*s. f.*) *obstinary, wilfulness.*
- SARAI (*s. m.*) (1) *man.* She sarai, a good man, saint. (2) *fellow.* É saraiya! ho you! (3) *man's height.* Dā tālo pa sarī na zharwar dai, that tank is deeper than the height of a man.
- SARAK (*s. m.*) *regular made road, cart-road.*
- SĀRO (*s. f.*) *plain, level country.*
- SĀT (*s. m.*) (1) *invitation.* De wulmastiye sāt mi werta keṛai dai, I have invited him to enjoy my hospitality. (2) *refusal out of politeness.* Satina sara ko, they are (both) refusing from politeness. Wolma, maṛai khwura, sāt ma ka, eat, my guest, do not be shy, lit. decline.
- SATAR (*s. m.*) *seclusion (of women).* Satar soti, they observe seclusion.
- SATARMANDA (*adj. f.*) *kept in seclusion, secluded.*
- SĀTE (*s. f.*) *verandah, covered porch.*
- SATĒL (*v. reg. tr.*) (1) *to lap.* Spai pa zhebba satel ko, the dog laps with its tongue. (2) *to sup.* De Waziré égrā pa guté satelyé shi, Waziri porridge is sipped with the finger.
- SAUDO (*s. f.*) *purchasing, business, trade.* Dēra saudo mi keṛyé do, I have bought a large number of things.
- SAUDOGAR (*s. m.*) *merchant, dealer.*
- SAUDOĪ (*adj.*) *flighty, peculiar (person).*
- SAUKA (*adj.*) *easy, simple.* Sauka chār, easy affair. Sauka lyār, easy road.
- SAWOB (*s. m.*) *reward in the world to come, religious merit.*
- SĀYA (*s. f.*) (1) *breath.* Sāya yé landa do, his breath is short. Sāya mi khatelyé do, I am out of breath. (2) *spark of life.* Meṛ dai, sāya pa kshé nishta, he is dead there is no life in him.
- SAZO (*s. f.*) *punishment.*
- SAZH (*s. m. used also as adj.*) *present year.* Sazh-kol warandai kol na dai, the present is not a rainy year. Paros-sazh, last year. Yā paros-sazh, year before last.
- SAZHA (*s. f.*) *female oorial.*
- SAZHINAI (*adj.*) *of this year, of the present year.*
- SĒI (*s. f.*) *ink.*
- SEKRA (*s. f.*) *pith.* De mazerri sekra, pith of the dwarf-palm (eaten by Waziris).
- SEL (*s. m. and adj.*) *hundred.* Pa selgīna ripai mi khars shwé, my rupees were spent by hundreds, i.e. I spent hundreds of rupees.

- SÉL (s. m.) *head of lance, iron tip of stick.*
- SÉLGAI (s. m.) *last breath of life.* Sélgai yé wukra, nishta, meṛ dai, *he has breathed his last, he is no more, he is dead.*
- SÉR (s. m.) *seer.*
- SÉRA (s. f.) *mulberry-bird.*
- SERKAI (s. m.) *chicken-pox.*
- SERKAWEL (v. irr. tr.) (conjugated as kawel) *to sup, drink by sips.* Egrā-mi serkeryé do, *I have supped the porridge.* Chai mi serkerai dai, *I have sipped the tea.*
- SEST (adj.) (1) *loose.* Dā tor di sest tarelai dai, *you have tied that string loosely.* (2) *slack, lazy.* Dēr sest sarai dai, *he is a very lazy man.*
- SESTA (s. f.) *want of energy, slackness, laziness.* Sesta ma kawa, *pull yourself together.*
- SET (adj.) *swept off, or down.* Stera wabo roghla, khalk yé set ko, *a violent epidemic of cholera has broken out, lit. come, and is sweeping off the people.* Pa Wona kshé dēr Mahsid set shwel (in the fight) at Wana many Mahsids were laid low.
- SÉTA (s. f.) } *head of maize.* Sété romoté kn che wu é chichan,
- SETAI (s. m.) } *break me off some maize-heads that I may chew, lit. bite, them.*
- SETTA (s. f.) (1) *trunk of tree.* (2) *stump of tree.*
- SÉYA (s. f.) *hare.* De watan séya de watan spai nīsi, *it is the dog of the country that catches the hare of the country (Waziri proverb).*
- SOYA (s. f.) *earnest money.*
- SÉZEL (v. irr. tr.) (1) *to burn.* Indī che meṛ shī byā sézi, *when a Hindu dies [then] they burn him.* (2) *to broil.* Piyoz pa or ghōri kshé wuséza, *broil the onions in ghee.* (3) *scald.*
- SWEL (s. m.) *lunge.*
- SEZHAI (s. m.) *lunge.*
- SICHA (adj.) (1) *unalloyed, unadulterated.* Sicha sra zar, *pure gold* Sicha chai, *unadulterated tea.* (2) *thorough, out and out.* Sicha Busulmon, *a true Muhammadan.*
- SID (s. m.) (1) *profit, gain.* Sid dēr dai pa kshé, *there is much profit in it.* (2) *interest (on money).* Pa Shariat kshé sid rawo na dai, *according to Muhammadan law (to take) interest is not right.*
- SIÉLGAI (s. m.) *one of the constellations.*
- SIK (s. m.) *blow with the clenched fist (little finger leading.)* Yo sik, dwa sika, werta mi wuwāhel, *I hit him one, two, blows.*
- SIKH (adj.) *straight.* Sikh wudara, *stand straight.* Sikh robondi roghai, *he came straight up to me.* Sīkha lyār do, *it is a straight road.* Khalk sara sikh na dai, *the people are not*

- straight among themselves, i.e. are disunited. *Khpul* dushman yé pa *sikhé* choré wuwaiyan, he slew his enemy with straight knives, i.e. with blows of a knife held straight, i.e. stabbed him to death.
- SIKH** (s. m.) (1) spit, skewer, spike. (2) cleaning-road. (3) ramrod.
- SILAI** (s. m.) single head-rope, tether.
- SILAWEL** (v. reg. tr.) to wear away. *Choré dëra silawelyé do*, the knife is much worn.
- SILHA** (s. f.) peace after war, restoration of peace.
- SIM** (s. m.) eye (of a needle). *Dé stené sim*, needle-eye. *De Dāndé pa maindon kshé de stené pa sim ébō na mindé kézhī*, on the Dande Plain not a needle's eye-full of water is (to be) found.
- SINA** (s. f.) breast.
- SINAT** (s. m.) circumcision. *Khpul zyni yé sinat kéni dai*, he has had his son circumcised.
- SINATĪ** (s. f.) request, petition. *Mizh sinatī lārī*, we have something to or **SINATĪ** ask. *Wa khpul malik ta sinatī wuka*, make the request to your own malik.
- SIND** (s. m.) large river. *Bé la Kurramé de sind na, nör Wazir sindina na pezhani*, except the Kurram the Waziris know no [other] great rivers.
- SINDON** (s. m.) anvil.
- SINDP** (s. m.) dry ginger.
- SIPOI** See **SPOI**.
- SIPPAT** (s. m.) praise. *Dër mi sippat wërta kéni dai*, I have praised him highly. *Dër mi sippatīna wukfel*, I uttered many praises.
- SIR** (adj. irr.) (1) red. *Sre-zar*, red precious-metal, i.e. gold. (2) bay. *Sir wos*, bay horse. (3) dry. *Sir kol*, dry year, i.e. drought. (4) dried up. *Pasal sir shewai dai*, the harvest is parched up.
- SIRA** (s. f.) cry, shout, scream. *Siré ye deré wukré*, he cried out repeatedly.
- SIRA** (s. f.) redness. *Awwal che myèr sira wuwāhela, mizh pa lyār rawon shwī*, we started on the way at dawn, lit. when first the sun shot out its redness.
- SIRANG** (s. m.) (1) tunnel, boring. *Pa ghré kshé sirangīra waheli dī*, they have made tunnels through the hills. (2) blast, mine. *Sirang wurzawel*, to fire a blast, spring a mine.
- SIRAT** (s. m.) (1) constitution, body. *Sirat yé tanderest dai*, he has a healthy constitution. (2) figure. *Palasikh sirat yé dai*, he has an erect carriage.

- SIRIN** (*s. m.*) *siris, kind of tree.*
- SITBİT** (*adj.*) (1) *tight.* Bor mi pa khre sitbît tařelai dai, *I have made the load fast upon the donkey.* (2) *huddled-up, i.e. sulky.* Sitbît ma kshéna, wuzhaghéřha, *do not sit and sulk, say something.*
- SIYOL** (*s. m.*) *rival.* Siyol mi dai pa har kor kshé, *he is my rival in everything.*
- SIYOLİ** (*s. f.*) *rivalry.* Mo sara siyoli kî, *he keeps up a rivalry with me.*
- SIYON** (*s. m.*) *file, rasp.* Pa siyon é ka, *put it to the file, i.e. file it.*
- SIYONAWEL** (*v. reg. tr.*) *to file down or away.*
- SKANĀI** (*adj.*) *dark-brown.* Skanāi wos, *brown horse.*
- SKASHTEL** (*v. irr. tr.*) (1) *to cut cloth with a knife or scissors.* (2) *to get to the bottom of.* Agha sarai kissé skanāi, *that man treats subjects in a masterly way.*
- SKĀT** (*s. m.*) *money distributed at a funeral.* Ster ster skātina yé wukřel, *they distributed large sums in funeral alms.*
- SKAZAI** (*s. m.*) *stitch.*
- SKĒİ** (*s. m.*) *embroidery (with coloured thread).* Pa khat skēi mi keřai dai, *I have embroidered, lit. made embroidery on, the tunic.* Dēr skaīna mi keři dî, *I have embroidered (it) thickly, lit. made many embroideries.*
- SKĒİ** See SKĒYİ.
- SKĒİGAR** (*s. m.*) } *embroiderer.* Dēra skēigara do, *she is a very (skilful)*
- SKĒİGARA** (*s. f.*) } *embroiderer.*
- SKENĀI** (*s. m.*) *carriage.*
- SKÉYİ** (*s. f.*) *pitch-fork.* Dwa-khēshyé, tsalwēr-khēshyé, skēi, *a two-pronged, four-pronged, pitch-fork.*
- SKĒİ**
- SKONĀ** (*adj.*) *dark-complexioned.*
- SKÖR** (*s. m.*) *piece of charcoal.* Pl. skora, *charcoal.*
- SKWESTEL** (*v. irr. tr.*) *to clip, shear (an animal).* Da wza wusköla, *shear that goat.*
- SKHANDAR** (*s. m.*) *young bullock which has got 4 to 6 teeth.*
- or
- SKHWANDAR**
- SKHAR** (*s. m.*) *father-in-law.*
- or
- KHWSAR**
- SKHERONA** (*s. f.*) *father-in-law's family, relations by marriage.*
- SNAI** (*s. m.*) *woollen thread, worsted.*
- SOBE** (*s. m. pl.*) *kind of vegetable eaten with bread.*
- SOBİN** (*s. m.*) *soap.* Pa losina sobin wumazha, *rub soap on your hands, i.e. wash your hands with soap.* Losina pa sobin wuwinda, *wash your hands with soap.*

- SODE** (*adj.*) *simple, plain.* Sode agha wī che zidd paryob pa kshé na wī, *he is a simple-minded man, in whom is no rancour nor deceit.*
- SOGĀ** (*adj.*) *kept, preserved.* Shai mi she sogā kaṇ, *I have kept the thing carefully.*
- SOGHĀT** (*s. m.*) *present, gift.*
- SOK** (*s. m.*) *April.*
- SOLA** (*s. f.*) (1) *watchman's platform fixed in a tree or on poles.* (2) *loft, space between ceiling and roof.*
- SOLAI** (*s. m.*) *red cloth of a common quality, inferior to alwon.*
- SONGA** (*s. f.*) *pike.* De los songa, *spear, lit. hand-pike.* De swora songa, *lance, lit. horseman's pike.*
- SOP** (*adj.*) (1) *clean.* Mzeka sopa do, *the ground is clean.* (2) *purged of evil, reformed.* Wazirgai che wilāyāt ta shan nör sop shan, *after-IV. was put in the lock-up he became a reformed character.*
- SOR** (*adj. irr*) (1) *cool, cold.* Sor watan dai, *it is a cool, or cold, country.* Dā sāra tebba do, garm dori wokhla, *this is a cold ague, take heating medicine.* (2) *slack, lazy.* Sor saṛai, *an easy-going man.* (3) *recovered.* Tebbé ze niwelai yaṇ, sor yé na yan or kṛaṇ, *I have got fever, I have not yet recovered from it.*
- SORE** (*s. m.*) *cold.* Ke sore di shī péstīn woghunda, *if you feel cold put on the postin.* De sore wakht dai, *it is the season for cold.* Sore wāhelai yān, zeke ghund sirat mi khwazhezhi, *I have caught cold, lit. cold has struck me, that is why my whole body is uncomfortable.*
- SOSKAI** (*s. m.*) *drop (of fluid).*
- SOTEL** (*v. reg. tr.*) (1) *to keep for self.* Ze na ghworan, te wusota, *I do not want (it), keep it for yourself.* (2) *to keep.* De tosé khalk donré pa sandikina kshé sotī ke pa kandina kshé sotī? *do your people keep flour in boxes or in wall-cupboards?* (3) *to cherish.* She yé sota, *cherish him well.* (4) *to defend.* Dgon de jāisoné na wusota, *protect yourself from, i.e. beware of, spies.*
- SOTENNA** (*s. f.*) *cherishing.* De zhenkī sotenna mi wukṛa, *I cherished the boy.*
- SOTINKAI** (*s. m. and adj.*) (1) *keeper.* É mo de wos sotinkai dai, *he keeps my horse.* (2) *one who keeps and does not lose, prosperous.* Dā saudogar sotinhai saṛai dai, bida yé shī, nukson yé na shī, *that merchant is a prosperous man, he gains and never loses.*
- SOZAK** (*s. m.*) *gonorrhæa.*

- SPAI** (s. m.) *dog*. Toji spai, *coursing dog, grey-hound*. Bikash spai, *dog that runs by scent*. Loti spai, *Waziri watch-dog*.
- SPAI** (s. f.) *bitch*.
- SPAN̄̄SAI** (s. m.) (1) *cotton twist or tape, newar*. Span̄̄sai de kārbeské or na jorézhi, *newar is made of cotton*. (2) *guinea-worm*.
- SPEN̄̄SAI** Span̄̄sai pé wukhatelai dai, *a guinea-worm has come out, lit. risen, on him*. De Waziré pa watan kshé de span̄̄si bimorī bilkul nishta, *the disease of guinea-worm does not exist at all in the Waziri country*.
- SPAZHA** (s. f.) *louse*.
- SPEK** (adj.) (1) *light*. Spek bor, *a light load*. (2) *insignificant*. De to plor ze spek wugan̄̄felaṇ, *your father counted me, i.e. treated me as, insignificant*.
- SPÉKHEZ** (s. m.) (1) *bladder*. (2) *groin*.  
or  
**SPÖKHEZ**
- SPÉLANAI** (s. m.) *seed of sponda*. De spélanai ligai ka, ke wazhm dērbondi roghelai wī, che jor shé, *make smoke of spélanai, i.e. burn it, if a spell be come upon you, so that you may recover*.
- SPELMAI** (s. f.) *ak-plant*.
- SPEN̄̄SAI** See SPAN̄̄SAI.
- SPÈRA** (adj.) (1) *useless, inefficient*. Spèra saṇai, *a man good for nothing*. (2) *dull-coloured and barren*. Spèra ghar, *a sad-coloured hill without verdure*. (3) *only, absolute*. Spèra bē-wasti do, *it is (a case of) absolute helplessness*. Wacha spèra dagha khabara do, *the fact is just this*.
- SPÈRKAI** (s. f.) *ajwain*.
- SPIN** (adj.) (1) *white*. Spin zar, *white precious-metal, i.e. silver*. (2) *bright*. Pa spina vrez, *by bright day, i.e. in broad daylight*. (3) *sincere*. Spin saṇai, *man in whom is no guile*.
- SPINA** (s. f.) (1) *4-anna bit*. (2) *muscle of calf*. Che chigha pasé gaḍḍa shwa de ghle spiné wuteshé, *when the pursuit party turned out after (them) the muscles of the thieves' legs ran up, i.e. the thieves got cramp in their legs*.
- SPINAI** (s. m.) *ring-worm*.
- SPINKHARÉ** (s. f. pl.) *dross of iron*.
- SPINKHWARA** (s. f.) *hone, whet-stone*.
- SPINTIA**, (s. m.) *whiteness, etc.* See SPIN. Bangla spintia lari, *the*
- SPINWOLAI** *house is white*.  
or  
**SPINWOLAN**
- SPINZHIRAI** (s. m.) *greybeard, old man, elder*.

- SPOI** or **SIPOI** (*s. m.*) (1) *sepoy, native soldier, lety or policeman.* Nen spoyoné tira keryé do, *the men have fought well to-day.*  
(2) (*in Tochi*) *professional bully, bravo.*
- SPONDA** (*s. f.*) *a plant.*
- SPOR** See **SWÖR**.
- SPORA** (*s. f.*) *plough.* Nen mi spora tarelyé do, yewyé wa wukan, *to-day I have harnessed the plough, and will do some ploughing.*
- SPOREL** (*v. reg. tr.*) *to commit, entrust.* Pa **Khudai** mi sporelai yé, *I have committed you to God, i.e. farewell!*
- SPORESHT** (*s. m.*) *recommendation (for a favour or appointment).*
- SRA** (*s. f.*) *drought, dry season.*
- SRABĪNBAI** (*s. m.*) *mongoose.*
- SRAPP** (*s. m.*) *tree (somewhat resembling spruce fir).*
- SRÉSH** (*s. m.*) *glue.* Pa srésh é shākḥ keṛai dai, *he has fixed it with glue.*
- SRÉSHAN** (*adj.*) *sticky, adhesive.* Sréshenna **khāṭṭa**, *heavy clay.*
- SRÉSHNOK**
- SRĪSHA** (*s. f.*) *bug.*
- STANNYÉ-STIGH** (*adj.*) *recumbent, lying on back.*
- STEN** (*s. f.*) *needle.* Lmonīryé sten, *sewing needle (3 or 4 inches long).* De ghīndī sten, *packing needle (6 or 7 inches long).*
- STENYÉ** (*s. f.*) *pole.* De **khīné** stenyé, *tent-pole.*
- STER** (*adj.*) (1) *great, large.* Ster'joz, *a great ship.* (2) *eldest, elder.* Ster zyai, *eldest, or elder, son.* (3) *great, important.* Pa Waziré kshé ster sarai Mānī dai, *Mani Khan is the greatest man among the Waziris.* (4) *early.* Ster wakht, *early hour, i.e. about 3 or 4 a.m.*
- STERGA** (*s. f.*) *eye.* Shai, **kīnṛa**, sterga, *right, left, eye.* Léchenna sterga *bleary eye.* Chikhrenna sterga, *rheumy eye.* De stergé kulpai, *socket of the eye.* Stergé yé peṭṭé shwé, *his eyes became covered, i.e. he fell asleep.* Zangona, or ṭīṭyá, sterga, *knee-eye or low-down eye, i.e. knee-cap.* Pa' dwé-saré stergé mi hukm manelai dai, *I have accepted the order on both my eyes, i.e. I bow submissively to the order.* Kazhé stergé wélé r'arawé, *why do you turn crooked eyes towards me, i.e. why do you look at me askance?* Pa ṭīṭé stergé mo ma kessa, *do not look at me with a down-turned eye, i.e. do not regard me contemptuously.* Mo sara stergé na shī gharawelai, *he cannot make his eyes meet mine, cannot look me in the face.* Sterga yé rapézhī, *his eye winks.*

- STERAI (*adj.*) *tired, exhausted.*
- STERYÉ (*s. f.*) *trouble, pains.* Dèra di steryé wukra, ze de to pa steryé *khappa shwan, you have taken great pains, I am very sorry for the trouble you have taken.*
- STËN (*adj. irr.*) *going back.* Rostin, *coming back.* Agha sarai mi rostin ka, *I brought that man back.* Sarai mi stona krel, *I sent the men back.*
- STËNAI (*s. m.*) *inside of throat.* Stënai mi *khwazhëzhë*, *I have a sore throat.*
- STONA (*s. f.*) *spiritual guide.* De Ghazlamî piron de mizh stona do, *the Pirs of Ghazlamai are our spiritual guides.*
- STONAGAI (*adj.*) *belonging to the class of spiritual guides.*
- STÖRAI (*s. m.*) (1) *star.* De kutab störai, *pole-star.* (2) *mushroom.*
- SUHÉL (*s. m.*) *the South.*
- SUOL (*s. m.*) (1) *humble request, petition.* Suol ma rota ka, *do not beg anything of me.* (2) *loan.* Tipak mi pa suol ghwushtai dai, *I have sent for the gun on loan, i.e. have borrowed it.*
- SURMAL (*s. m.*) *spear-grass.*
- SUROD (*s. m.*) *tune, air (instrumental music).*
- SURODÏ (*s. m.*) *player on an instrument, musician.* Ko surodî sha sandara na wéyelai, nör wa dämra *khalk wërbëzh* shewai na wan, *if the player on the instrument were not singing a good song, so many people would not have collected together.*
- SUROÏ (*s. m.*) *sarai.*
- SWARA (*s. f.*) *a specified woman given in compensation or payment.*
- SWARLAI (*s. m.*) *riding, horsemanship.*
- SWEL *See SÉZEL.*
- SWEL (*v. irr. intr.*) *to burn, be on fire, burn up.* Kor mi wusiö, *my house was burnt down.* Also figuratively, Zye yé pé wusiö, *his heart burned on him, i.e. he was moved with pity for him.* Kulmé mi pó swézi, *my bowels burn for him, i.e. I am moved with compassion for him.*
- SWÖR or SPOR (*adj.*) *mounted, riding on.* *Khapesa pé swära wa, a nightmare was on the top of him, i.e. he had a nightmare.*
- (*s. m.*) (1) *any horseman, rider.* (2) *sowar, trooper, cavalryman (declined similarly to the irr. adj. See Grammar.)*
- SYORA (*s. f.*) *shade.*
- SYORAI (*s. m.*) *the shady side of the hill.*



## SH

SHĀBĀSH (*int.*) *bravo!* (*either sincerely or ironically*). Shābāsh, she ajiba  
or kor di wukan, *well done! a nice mess you have made of it.*

SHOBASHĒ Shābāsh dā wī, *well done!* lit. *may it be bravo!*

SHAGLAN (*adj.*) *sandy.*

SHĀHĪD (*s. m.*) (1) *Muhammadan martyr.* (2) *any Muhammadan who meets with a violent and undeserved death.*

SHAHWAT (*s. m.*) *lust, sensuality.*

SHAHWATĪ (*adj.*) *lustful, sensual.*

or

SHAHWATNOK

SHAI (*adj.*) *right (as opposed to left).* Pa shī los kshé zōr dēr dai  
*there is much strength in the right hand.*

SHAI (*s. m.*) *thing.* De dé shī tse matlab dai? *what is the meaning of this thing?* Dēr shaiyina mi pa chār di, *I require many things.*  
Gulom Khon tse shai dai? *what thing is G. K.?* i.e., *I care not a straw for G. K.*

SHĀIR (*s. m.*) *poet.* De Shna Khwura Marām shāir dai, *M. of S. K. is a poet.*

SHAITON (*s. m.*) (1) *Satan, devil.* Ghund khalk shaitonon di, *the people are all devils.* (2) *rage, anger.* Dēr shaiton niwelai dai, *he is in a violent passion.*

SHAJARA (*s. f.*) *genealogical tree.* De ghunde Waziré yawa shajara do, *all the Waziris have one genealogy, i.e. a common descent.*

SHAKARA (*s. f.*) *small brown sugar.* Tararī shakara, *small white sugar.*

SHAKK (*s. m.*) *doubt.* Shakk mi shī, *I feel doubtful (about it).*  
Bé-shakk dāsé wa wī, *no doubt it must be so.*

SHĀKH (*adj.*) (1) *buried.* Dolata yo merai shākh dai, *a corpse is buried here.* (2) *sunk.* Chiker dai, shākh wa shé, *there is mud, you will sink in it.* (3) *stuck.* Pa srésh yé shākh kerai dai, *he has made it fast with glue.* (4) *caught, stuck.* De Wazir pa ghwosh kshé ghéshe shākha shwa, nūr Wazir wuwé; zeke mi pa Dawar nogha kan, che ghéshe sha na wa pakha keryé, *a piece of meat stuck in the tooth of a Waziri; the Waziri said, "For this reason I impose a fine upon the Dauris, that they did not cook the meat well."* (Incident related of the Waziri occupation of Tandi Killa.) (5) *reached.* Til pa wizi shākh dai, *the young corn has come into ear.* (6) *engaged.*

Barézar pa wakht jaggarra shākha shewyé wa, *battle was joined in the forenoon. (7) spent. Dèré ripai pa da nékai kshé shākhé shwé, much money was spent in (effecting) this reconciliation.*

SHĀKHĀ- (s. f.) *tussle, rough-and-tumble fight.*  
SHOLĀNGA

SHĀKHĀDEL (v. reg. intr.) See SHĀKH. Also means, *to be entangled. Zhebba yé shākhézhī, his tongue gets entangled, i.e. he stammers in speaking.*

SHĀMĪKHA (s. f.) *kind of millet.*

SHAMİYOR (s. m.) *python, huge snake.*

SHAMMAR (s. m.) (1) *service, good offices. De Sarkor shammar pa mo bondi wa wushī, I can perform certain services for Government, lit. service of Government can come about through me. De ghund khalk shammar ko, he does good turns for everybody. (2) use. De shammar shai, useful thing. Bē-shammara shai, useless thing.*

SHĀMṚITA (s. f.) *kind of vegetable.*

SHANZAI (s. f.) *back (of body).*

SHĀN (s. m.) *manner, resemblance, only in such phrases, as Pa shān, or or shān ta, like. W'agh shān ta sarai dai, he is a man like that, SHON i.e. that sort of man. De do pa shān wélé kor na ké? why do you not work like him? Pa kīm shon? Dā shon. How? In this manner.*

SHANDEL (v. reg. tr.) *to spend. Dèré ripai mi pé wushandelyé, I spent much money on it. De yagh sarī na zeke darézhān cho mo pásé dèré ripai shandī, I am afraid of that man because he spends much money after me, i.e., to get me killed.*

SHĀND (adj.) *barren, uncultivated.*

SHANGERAI (s. m.) *ankle. Shangerai mi wushtai dai, I have strained my ankle, lit. it has turned over.*

SHĀR (s. m.) *city, town.*

SHARA See SHARĪAT.

SHARBAT (s. m.) *sherbet, can sucrée.*

SHARĪAT (s. m.) *the code of Muhammadan law.*  
or

SHARA

SHARĪK (s. m.) *cultivator (who is paid by a share of produce), tenant. Mzeka wa sharīk ta mi wèrkerye do, I have given out the land to a cultivator.*

SHARĪKĪ (s. f.) *cultivation (on payment of a share of the produce), tenancy.*

- SHARM** (*s. m.*) (1) *sense of honour.* Pashtona ghund sharm lari, *all Pathans have a sense of honour.* (2) *sense of propriety, modesty.* De sharm sarai, *modest man.* (3) *compensation (for an insult).* Azalmir Wazir, che Sarkor mer kan byā Dawarē wuwē che de mīzh sharm roka, *when Government put to death the Waziri Azalmir, the Dauris said "Pay us compensation" (sc. for the insult you have caused us by executing him in our presence).*
- SHARMNOK** (*adj.*) *having a strong sense of propriety, modest, shy.*
- SHAROP** (*s. m. pl.*) *alcoholic liquor, spirits, wine.* Dēr sharop yē robondi tsheli wī, *he made me drink a lot of spirits, lit. he had caused to be drunk much spirits by means of me.*
- SHART** (*s. m.*) (1) *condition.* De mīndē de wērkawelē dā shart dai, che . . . , *the condition of granting time is this, that . . .* (2) *bet, wager.* De yawē ripai shart mi kerai dai, *I have bet a rupee, lit. made a bet of one rupee.*
- SHARAI** (*s. m.*) (1) *coarse woollen cloth, home-spun.* Pashmī sharai, *pashmina.* (2) *Waziri jacket of woollen cloth.*
- SHAUDE** *See SHODE.*
- SHAUGĪR** (*adj.*) *night-blind.*  
or  
**SHAUGÖR**
- SHAUGĪRA** (*s. f.*) *rain-storm.* De watan shaugīrē shewyē dī, *there have been storms with rain over the country.* Shaugīra é nīwelyē do, *it keeps on raining, lit. it has taken on a rain-storm.*
- SHAUK** (*s. m.*) *liking, fondness.* De shkor dēr shauk yē dai, *he is very fond of shooting.*
- SHAUKADAR** (*s. m.*) *Shabkadar, the Night of Power.*
- SHAUKĪ** (*adj.*) *devoted to, fond of (a thing or pursuit).*
- SHAUTOLAI** (*s. m.*) *peach.*
- SHAWTALA** (*s. f.*) *clover.*
- SHĀZODA** (*s. m.*) *prince.*
- SHĀZODGAI** (*s. f.*) *queen, princess.*
- SHE** (*adj.*) (1) *good.* She sarai, *saint, lit. good man.* She khān-dānī, *good and bad.* Sha khworī wuka, *work really hard, lit. make good exertion.* Rosara yē dēr she wukrēl, *he treated me very well, lit. he did very good with me.* (2) *well, restored to health.* Es de she kēdelē dai, *now he is likely to get well.* De tabīb dorai ze na kraṇ she, *the physician's medicine did not make me well.*

- SHÉBA** (*s. f.*) *shower*. Wör pa shébé pa péshé warédan, *it rained heavily by fits and starts, lit. the rain was raining by showers and plumps.*
- SHÉBLA** (*s. f.*) *centipede (large kind).*
- SHEGERRA** (*s. f.*) (1) *good, advantage*. Lauz di dai che de mo shegerra wa wuké? *do you promise to do what you can for me? lit. is it your promise that you will bring about my advantage?* (2) *favour*. Shegerra yé mapan, *I own his favour, i.e. I am conscious of the favour he has done me, I am grateful to him.*
- SHEGGA** (*s. f.*) (1) *sand*. (2) *shingly bed of a nullah, e.g. Bobi Shegga.*
- SHÉKH** (*s. m.*) *acolyte, votary of a shrine, disciple of a celebrated Mulla.*
- SHEL** (*s. m.*) *stair (built of stones or earth).*
- SHEL** (*s. m.*) *a score, twenty*. Tō shela wzé tère shewyé di? *how many score goats have gone past?*
- SHÉL** (*adj. irr.*) (1) *uncultivated*. Shāla mzeka, *uncultivated land.* (2) *useless*. Shél sarai, *useless man.*
- SHÉLÉ** (*s. f. pl.*) *rice*. Sré shélé, *red rice (inferior kind)*. Spiné shélé, *white rice (superior kind).*
- SHÉLGAR** (*s. m.*) *rice-field.*
- SHENGHARAI** (*s. m.*) *man whose hair is beginning to turn grey, man of 40 to 50, middle-aged.*
- SHENZYÉ** (*s. f.*) *boil*. Dona khatelyé do, na yé pézhenan che shenzyé do ke tse dona do, *a lump has risen, I cannot distinguish whether it is a boil or what kind of lump it is.*
- SHEPOIYA** (*s. f.*) *shufa, right of pre-emption*. Shepoiya de mo do, *the right of pre-emption belongs to me.*  
(*adj.*) *subject to shufa*. Shepoiya mzeka do, *the land is subject to pre-emption rights.*
- SHÈRA** (*s. f.*) *a salt or alkali in the ground*. De shéré mzeka, *bitter soil.*
- SHÈRA** (*s. f.*) *curse, malediction*. Darpa Khél de Zalmi de Saidgi de or SHORA, shéré na darézhī che de mizh kolni wa tōi yosi, *the people of Darpa Khel are afraid of the curse of Zalmai, the Saidgi, thinking "Lest perchance the river should wash away our village."*
- SHÈRAI** (*s. m.*) *measles*. Shèri yé niwelai dai, *he has caught measles, lit. measles have caught him.*

SHĒRAWEL (v. reg. tr.) to tease. Dā spai ma shērawā, do not tease that dog.

SHĒSHNĒDEL (v. reg. intr.) to neigh.

SHĒWA (s. f.) sheesham tree.

SHĒYIND (s. m.) wall-piece, long gun. Makin kshē ster shēyind dai, there is a big wall-piece in Makin.

SHEZA (s. f.) (1) woman. De Waziré shezé mazbité di, the Waziri women are strong. Kharopa sheza, bad woman, i.e. prostitute. (2) female (of animal).

SHEZHGAİ (s. m.) hedge-hog. Shezhgai wyaiyi che de mo pa wrēsham na pasta zāya! the hedge-hog says "Oh my son, softer than silk", i.e. parents are blind to the defects of their children.

SHĪĀL (adj.) (1) paralysed. Pa losina, pa pshē shiāl dai, he is paralysed in his arms, in his legs. (2) altogether crippled. Tsōk pa dwē-sarē pshē gud wi, w'agh ta mizh shiāl wyaiyi, whoever is lame of both his feet, him we call a complete cripple.

SHĪK (s. m.) highway-robbery. De shik mol roka, gère me the property that was taken in the highway-robbery. De Lora pa nari bondi dēr shikina shewi di, many highway-robberies have been committed on the Lora Pass.

SHĪL (s. m.) constipation.

SHĪM (adj.) mean, miserly, stingy.

SHĪMA (s. f.) (1) meal eaten after the day's fast in Ramadan, supper. (2) funeral feast on third day, or first Friday, after a death. Pa plor pasē yē sha shīma wukra, he gave a handsome funeral-feast on the occasion of his father's death.

SHĪMAT. (s. m.) calumny, back-biting, slander. Khalk dēr shīmat ko, zeke mi awwal to ta wēyeli di chē hēchērē de mo shīmat wu na manē, people are greatly given to back-biting, lit. do much back-biting, I have told you so at the very first, in order that you may never believe calumnies against me. (Favourite remark of Waziri when he expects appearances, and probably facts, to be against him.)

SHĪMATGAR (adj.) calumnious, slanderous (person).

or

SHĪMATNOK

SHĪMKHĒR (adj.) man who eats heavily after the day's fast. Zalmai shūmkhēr dai, Z. is a heavy supper-eater in Ramadan.

SHĪMWOLAI (s. m.) miserliness. Shīmwolai ma ka, sakhītōb ka, do not be a miser, be liberal.

SHĪN (adj. irr.) (1) green. Shné wunē, green trees. Shné ēbō, green water, i.e. whey. (2) blue. Nen shīn dai, ke verycz do?

is it blue (sky) to-day or are there clouds? (3) grey. SHIN  
wos, a grey horse. (4) SHNÁ stergé, light-coloured eyes,  
viz. blue, green or grey.

SHIN-NILAI (m.) } (adj.) chestnut (horse).  
SHNA-NILAI (f.) }

SHIRAK (s. m.) upper quilt (of bedding).

SHIRI (s. f.) beginning. Pa kitoba bondi és mi shiri keryé do, I have  
begun the book, lit. made a beginning on the book. Pa shirai  
kshé pām ka, be careful in the beginning.

SHISHA (s. f.) (1) glass. (2) bottle, phial (of glass). (3) shishé, pl.  
spectacles. (4) looking-glass, mirror. Wörki shishé prekawī,  
kalk ghonatawi, the small boys flash pieces of looking-glass  
and annoy people.

SHKALWO (s. f.) indistinct noise (as of something moving). Shkalwo yé  
mi pa ghêzh bondi roghla, the vague sound of it reached my  
ear.

SHKANEL (v. irr. tr.) to abuse, vituperate. Dêr shkanel é wukrel, he  
gave vent to much abuse.

SHKAR (s. m.) horn (of an animal). De shkaré matlab wī, de shkor  
bel matlab na wī, the object is [of] the horns (as trophies),  
there is no other object in shooting.

SHKAUTĀTAI (s. f.) tortoise.

SHKÉL (s. m.) hobbling by a hind and a fore-leg.

SHKINĒE (s. m.) porcupine.

SHKOR (s. m.) (1) sport, shooting. Dêr shkorina mi wukrel, I did a  
great deal of shooting. (2) game. De watan shkor dêr dai,  
game abounds in the country.

SHKORA (adj.) visible, apparent. Moñrai shkora shwa, the tower has  
come in sight.

SHKORZAN (s. m.) sportsman, hunter. De shkorzené ádat dai, it is the  
habit of men out shooting.

SHKÖR (s. m.) basket of dwarf-palm for holding bread.

SHNA-SRA (s. f.) rainbow, lit. green-red. Pa ásmón kshé shna-sra do,  
there is a rainbow in the sky.

SHO (s. f.) back. Pa sho mi ghwuñña panda rowña, I brought  
a huge bundle on my back.

SHOBASHÉ See SHĀBĀSH.

SHODE (s. m. pl.) milk. Dā shaude nazha di, this milk is unadul-  
terated. Vrégh wyaiyi che de mo pa shode pai na teka spina

SHAUDE zéya! the raven says "Oh my son, more dazzling white than  
any milk!" i.e. parents are blind to the defects of their  
children.

SHODKAI (*s. m.*) *monkey*. Pa Āgrā kshé shodkī pa ramma shorézhi, in  
Agra the monkeys roam about in flocks.

SHOÉ (*int.*) *get out!* (only used to cattle).

SHOÉ (*adj.*) (1) *smooth*. Shisha shoya do, glass is smooth. (2) *slip-  
or  
pery*. Shwé dzōi dai, it is a slippery place.

SHWÉ

SHOÉDEL (*v. reg. intr.*) *to slip*. Psha mi zeke wushwéda che agha dzōi  
shwé wan, my foot slipped because the place was slippery.

SHOÉNDOK (*adj.*) *slippery*.

SHOGĀM (*s. m.*) *one of the paces of a horse, quick walk*. Wos mi  
she shogām ko, my horse steps out well.

SHOGERD (*s. m.*) (1) *disciple*. De Mullo shogerd, a follower of the  
Mulla. (2) *pupil, apprentice*. Che ustoz yé mēranai wī,  
shogerdon yé waiyi pradī mulkīra, when the teacher is good,  
the pupils over-run, lit. smite, strange countries.

SHŌI (*s. m. irr.*) *cloth (of any kind)*.

SHOIPĒRAI (*s. m.*) } *fairy*.

SHOIPĒRAIYÉ (*s. f.*) }

SHOISTA (*adj.*) *handsome*. Shoista dzwon, a good-looking young man.

SHOL (*s. m.*) *shawl (for throwing over head)*. Kashmiri shol di  
khwash dai ke Kobali? do you prefer a Kashmiri or a Kabuli  
shawl?

SHOLANG (*adj.*) (1) *detained, under arrest*. Nen pa wilāyāt kshé  
sholang dai, to-day he is in custody in the lock-up. (2)  
*betrothed (woman only)*. Pa pulonkī sholanga do, she is  
betrothed to so-and-so.

SHON See SHĀN.

SHOR (*s. m.*) (1) *noise*. Har wakht shor wī, there is always a noise  
going on. (2) *unrest, disturbance*. Pa watan kshé shor dai,  
there is (political) disquiet in the country.

SHORAWEL (*v. reg. tr.*) (1) *to carry about* Hamēsh tipak pa los shorawī,  
he always carries a gun with him. (2) *to wear*. Nisai pa  
ghwora kshé shorawī, he wears a pair of tweezers round his  
neck. (3) *to cherish*. Mo sara kīna ma shorawa, do not  
cherish malice against me. Also causative of shorédel q. v.

SHORÉDEL (*v. reg. intr.*) (1) *to go about, wander*. Ze qēr pasé wushor-  
édan, na mi mīndan, I went about a great deal looking for  
him, lit. after him, but did not find him. (2) *flit*. Imāsh-  
omak pos shorézhi, the bat above flits about.

- SHPA** (*s. f.*) *night*. Dresta shpa, *live-long night*. Nima shpa, *mid-night*. Karora shpa, *silent night*, i.e. *that part of night when all noises cease*. De ghlé shpa, *a regular night for thieves*, lit. *thieves'-night*. De hākim zre pa tyāra shpa kahé dai, *the ruler's heart is in the dark night*, i.e. *is darkened with indignation or anger*. Shpé vrezé, *night and day*. She sarai dai, shpé vrezé Khudai yodawī, *he is a good man, he calls on God's name night and day*.
- SHPAŃGHAI** (*s. f.*) *kind of bird, said to lure shepherds away from or their flocks by seeming easy to be caught*.
- SHPAŃGHÉDA**
- SHPÉL** (*s. m.*) *thorn-fence*. Shpālina do ghanné na jorézhe, *thorn-fences are made of cut bushes*.
- SHPÉLAI** (*s. m.*) *whistling*. Shpélni ma waiya, *do not whistle*.
- SHPÉTA** (*s. f.*) *tool used in making sandals*.
- SHPÉZHMAI** (*s. m.*) (1) *moon*. (2) *moon-light*.
- SHPŪN** (*s. m.*) *shepherd*. De shpāné kissa do, *it is a story of shepherds*.
- SHRĀNGÉDEL** (*v. reg. intr.*) *to jingle*.
- SHRĀK** (*s. m.*) *sound of a blow, smack, etc.*
- SHRĀKÉDEL** (*v. reg. intr.*) *to resound, give the sound of SHRĀK q. v.*
- SHRAPAWEL** (*v. reg. tr.*) (1) *to wound, gash*. (2) *to eat hastily or noisily*. Marai yé zer zer wushrapawela, *he gobbled the food in a hurry*. (N.B.—Many Waziris affect to consider this word vulgar.)
- SHTA** (*v. irr. intr.*) *is, there is, there exists, there is found*. Dzöi shta ke na? *is there room or not?* Shta, *there is*. Dāsé yo sarai shta, *such a man exists*. Shkor pa dé watan kshé shta, *game is found in this country*. See Grammar, page 37.
- SHUBA** (*s. f.*) *suspicion*.
- SHUGHLA** (*s. f.*) *brightness*. De lmèr dèra shughla do, *the sun is very bright*, lit. *great is the radiance of the sun*.
- SHUKAR** (*s. m.*) *thanks to God, gratitude to the Divine Power*. Shukar wukozha, *be humbly thankful*, lit. *bring out, produce, gratitude to God*.
- SHUKARONA** (*s. f.*) *thank-offering, dues, etc., given as a tribute of respect to a holy man*. Badé Fakir pa Töchi kshé shukarona wokhesta, *Baddi, the fakir, used to levy his dues in Töchi*. Dā mzeke pa shukarona yé wèrkeryé do, *he has given this land as a grant to a holy man*.
- SHUMÈR** (*s. m.*) *counting, calculation*. Héts shumèr yé nishta, *there is no reckoning of them*, i.e. *they are countless*. Bé-shumèra dèr di, *they are innumerable*.



SHAWAN (s. m.) wild olive tree. *Dā pōri shawān wīnē? do you see that wild olive over there?*

SHAWANGAI (s. m.) small wild olive.

SHWĒ. See SHOF.

SHWEL (v. irr. intr.) See Grammar, pages 19-20. (1) *to become*. *Mē shay, he became dead, i.e. died.* *Spīnzhirai shewai dai, he has become an old man.* (2) *to get*. *Aghzi wa di pa pshē shi, thorns will get into your feet.* (3) *to be*. *Dā to agha tse shi? what (relation) is he of you?* *Ke sōge di shi, if it is cold to you, i.e. if you are cold.* (4) *to happen*. *Hamēsh dācē shi che to pakhpula tlni na shē, it always (so) happens that you are unable to go yourself.* *Pa shwel kshē dācē wukn, do so at the time of its happening.* (5) *to be able*. *Ze agha wāhelai na shay, I cannot beat him.* *Agha sarī mo wāhelai na shwel, I was not able to beat those men.* See Grammar, pages 33-34.

## T

TA (prep.) See Grammar, page 39.

TADA (s. f.) (1) *disposition, character*. *Tabā yē shā dā, he is good-natured.* (2) *feelings*. *Ko tabā k̄ho di k̄hōra na wī, but only if your feelings are not annoyed, i.e. only if it does not vex you.*

TADAI (s. f.) (1) *thin flat stone, used for baking on.* (2) *block of salt.*

TADAKHERAI (adj.) *vexed, irritated*. *Wastnok yē ke tabakherai? are you in good spirits or out of temper?*

TADIEL (v. reg. tr.) *to poultice with hot salt.*

TABIAT (s. m.) *disposition*. *Tabiāt yē tsangra dai? what sort of disposition has he, lit. is his?*

TADIB (s. m.) *physician*. *Pa tabib bondi dori wukn, get yourself treated by the doctor, lit. do medical treatment by means of the doctor.*

TABIĎZIN (s. m.) *sudorific treatment, inhaling of steam.*

TAGHAR (s. m.) *stout cloth material used by Waziris for counterpanes, for tying up bundles and as waterproof against rain.*

TAGHMA (s. f.) *medal.*

TAGHRAWEL (v. reg. tr.) *to tickle.*

TAGHW (s. m.) *banner, standard*. *Pa ghund lashkar kshē kīm sarai ret wī taghw wērzok̄ha wī, the standard is carried by the most daring man in the whole tribal army, lit. in the whole tribal army whatever man is (most) desperate, the banner is with him.*

- TAGHYÏR** (*adj.*) *worried, unhappy.* Dā sarai ðēr taghyÏr dai, taghyÏrawa yé ma, *that man is very much worried, do not bother him.*
- TAI** (*s. m.*) (1) *teat (of woman or animal).* Zhenkai che zhoŕi na, mör pa khipula tai na wërkaŵi, *when the child is not crying, the mother does not give it the breast of her own accord.* (2) *Ti (pl.), woman's breast.*
- TAIYOR** (*adj.*) *ready, prepared.*
- TĀJ** (*s. m.*) *crown, diadem.*
- TAKBĪR** (*s. m.*) *invocation, the exclamation "Allāho akbar" (God is most great), used in cutting an animal's throat to kill it for food.*
- TAKDĪR** (*s. m.*) *fate, destiny.* Pa takdĪr kshé dāsé wan, *it was so in fate, i.e. fate would have it so.*
- TAKIYA** (*s. f.*) *sitting immovable.* Fakir takiya wāhelyé do, *the fakir has taken a fixed attitude.*
- TAKKA** (*s. f.*) *large stone, rock.*
- TAKLĪF** (*s. m.*) *trouble, difficulty.*
- TAKROR** (*s. m.*) *dispute, altercation.* Taktor ma rosara ka, *do not wrangle with me.*
- TAKRA** (*adj.*) *strong, energetic, vigorous.*
- TAKRÉYĪ** (*s. f.*) (1) *energy, vigour.* Agha pa oligha kshé ðēra takréyĪ wukra, *he shewed great energy in the pursuit.* (2) *insistence.* Dēra takréyĪ mo wērsara wukra, che dā kor ma kawa, *I insisted strongly with him that he should not do this thing.*
- TAKWĀ** (*s. f.*) *piety.* Takwū yé nīwelyé do, *he has taken (to) piety.*
- TAKHT** (*s. m.*) *throne.*
- TAKHTA** (*s. f.*) (1) *wooden plank.* (2) *wooden board, by means of which (instead of a slate) writing is taught.* (3) *alphabet, which is taught by means of a board.* Takhta mi lwastyé do, *I have learned the alphabet.*
- TĀLA** (*s. f.*) (1) *sole (of foot).* (2) *sole (of shoe).*
- TALAB** (*s. m.*) *salary, wages.*
- TALAI** (*s. m.*) *yard, court-yard (of a house).*
- TALEL** (*v. reg. tr.*) *to weigh.*
- TALGAI** (*s. m.*) *numda (under saddle).*
- TALGAI** (*s. f.*) *scale (of a balance).*
- TĀLIB** (*s. m.*) *student (sc. of theology), lit. seeker (after knowledge).*
- TALIYA** (*adj.*) *fried.* Ghéshe taliya ka, *fry the meat.*
- TALLA** (*s. f.*) *scale (of a weighing machine).*
- TĀLO** (*s. m.*) *tank.*

- TĀIOK** (*s. m.*) divorce. Shezé ta mi tālok wērkerai dai, *I have given (my) wife a divorce.* De dré tizhé tālok mi āchawelai dai, *I have ratified the divorce by casting the 3 stones, lit. I have cast the divorce of the 3 stones.*
- TĀLOKA** (*adj. f.*) divorced. Dā sheza tāloka do, tāloka mi keryé do, *this woman is a divorcee, I have divorced her.*
- TĀLOSHI** (*s. f.*) search. De dagh shi mi dera tāloshi wukra, mindan mi na, *I have made great search for this thing, (but) could not find it.*
- TAM** (*adj.*) (1) stopped, stopping, at a standstill. Te pa tse zené tam shwé? *why did you desist from it?* lit. *for what did you stop from it?* É mo pa bangla tam wan, *he was staying, lit. stopping, at my house.* De watan ghle tam shwel, *the thieves of the country have come to a standstill, i.e. theft has been checked in the country.* (2) blocked. Shawol Joni Khélé Bakka Khélé tam kerai dai, *the J. Ks. and B. Ks. have closed Shawal.* (3) established. Hakk mi Sarkor pa kōr kshé tam ka, bel ta che wēr na ké, dā mi arz dai, *establish my right with Government, lit. in the house of Government, do not give it away to someone else, that is what I ask.*
- TAMA** (*s. f.*) greed, corruptness. Tama lari, tamador sarai dai, *he possesses greed, he is a corrupt man.*
- TAMADOR** (*adj.*) greedy, corrupt.
- TAMĀKĪ** (*s. m. pl.*) tobacco.
- TAMĀNĪ** (*adj.*) lukewarm. Tamānīé ébō, tamānīa égrā, *lukewarm water, porridge.*
- TĀMBA** (*s. f.*) (1) door. Sheza pa tāmba wuwata, *the woman went out at the door.* Tāmba liré ka, *open the door,* Tāmba pəri ka, *shut the door.* (2) lock-plate (of rifle).
- TĀMBAL** (*s. m.*) tambourine.
- TĀMBÉDEL** (*v. reg. intr.*) to stumble and recover oneself.
- TĀNBI** or **TOMBĪ** (*s. m.*) tent. Tāmbiyon lāk shewī dī, *the tents have been pitched.*
- TAMOM** (*adj.*) finished, exhausted. Kitob tamom shan, *the book is finished.* Bangyé tamomé shwé, *the dhang is all done.*
- TAN** (*s. m.*) person. Tō tana dī? or Tō tana saī dī? *How many people, how many men, are there?*
- TĀN** (*s. m.*) web, or length, of cloth.

- TANDA** (*s. f.*) (1) *thirst*. Tanda pa mo roghelyé do, *thirst has come upon me*. (2) *dryness, drought*. Pa watan dëra tanda do, a great drought is upon the land. (3) *unquenchable desire*. To wa lidel ta mi dëra tanda do, *I have an ardent desire to see you*.
- TANDAI** See NANGA.
- TANDAR** (*s. m.*) (1) *thunderbolt*. Tandar pa Achar Khél préwöt, a thunderbolt fell in Achar Khél. (2) *eclipse*. Myāsht tandar niwelyé do, the moon is eclipsed, lit. an eclipse has seized the moon.
- TANDEREST** (*adj.*) *strong, healthy, sound in wind and limb*.
- TANDIAR** (*s. f.*) *wife of paternal uncle*.
- TANDBAI** (*adj.*) *well-watered*. Tandobai watan, a well-watered country.
- TANÉDEL** (*v. reg. intr.*) *to thunder*. Asmon tănézhī, it, lit. the sky, thunders.
- TANG** (*adj.*) (1) *narrow*. Tanga lyūr, narrow path. (2) *tight*. Tangé jomé, tight clothes. (3) *difficult, troublesome*. Dëst agha dai pa tanga vrez che pa kor shī, he is a (true) friend who is of use in the day of trouble. (4) *desperate, hard-pressed*. Agha pa khpula tang shan, he became desperate of his own accord, i.e. without any particular reason.
- TANGI** or (*s. f.*) *distress, trouble*. Pa yagh sari bondi dëra tangsa do, that man is in great distress, lit. great trouble is upon that man.
- TANGSA** *that man is in great distress, lit. great trouble is upon that man*.
- TANKAI** (*adj.*) (1) *not in hard condition*. Tankai sapai dai, losina yé tanki di, he is a flabby man, his hands are soft. (2) *young, tender*. Ghanam tanki di, the wheat is just above ground.
- TANKHĀ** (*s. f.*) *pay, salary*.
- TANOR** (*s. m.*) *oven*.
- TANŌKA** (*s. f.*) *blister*.  
(*adj.*) *blistered*. Pshé mi tanŏoka shewyé di, my feet are blistered.
- TANZERRAI** (*s. m.*) *grey partridge*.
- TAPĀOS** (*s. m.*) *asking questions, inquiry*. De ghilé wa tapāos wukan, ke chéré pé wupyédan, I will inquire about the thieves, perhaps I may discover something, lit. I will make enquiry about the thieves, if (only) I were ever to understand (about them).
- TAPEL** (*v. reg. tr.*) (1) *to throw something against another so that it sticks, to slap against*. Shezé ghushāya pa diwola pèri wutapī, the women stick the cow-dung on the wall (to dry). (2) *to close, shut up*. Che kitob wutapan hān, sabak pa yod mi rodrimi, even when I shut the book, I can remember the lesson, lit. the lesson comes to my recollection.

- TARARĪ See SHAKARA.
- TARBAL (s. m.) large wooden platter (for kneading dough in, or to hold bread and rice for a large company).
- TARBĪR (s. m.) first-cousin (on father's side). De mo tsalör tarbrina wī, I had four first-cousins (paternal).
- TARÉDEL (v. reg. intr.) to tremble, quiver. Los mi tarézhī, my hand shakes.
- TARÉZHMAI (s. m.) moonless night.
- TARIKA (s. f.) particular form of religion (distinguishing a sect). De Mullo Manki na mi tarika do, my form of religion is from the Manki Mulla, i.e. I belong to his sect.
- TĀRIKH (s. m.) date, day of month. Pa pinzalasam tārīkh hāzir sha, he present on the 15th.
- TARKWUNAI (adj.) affected with black rust. Ghanam tarkwunī dī, the wheat is blighted.
- TARKHAZ (s. f.) pleat in a Waziri coat.
- TARKHÉ-MYĀSHI (s. f.) February.
- TARLA (s. f.) daughter of father's brother, cousin.
- TARNOWAI (s. f.) aqueduct.
- TARS (s. m.) fear, nervousness.
- TARSÉDEL (v. reg. intr.) to be afraid, nervous.
- TARSĪRAI (s. m.) head stall.
- TARSĪNDA (adj.) alarmed. Khalk tarsinda sha, dor yé wergaḍ dai kōr pa kōr, the people are alarmed, fear has entered every one of their houses.
- TARTARAI (adj.) stammering. Pulonkai sarai tartarai dai, tartarai zhebba yé do, so-and-so is a stammerer, he has a stammering tongue.
- TARWA (s. m. pl.) cheese.
- TAREL (v. irr. tr.) (1) to tie. Klak yé wutaṛa, tie it tight. (2) knit, celebrate (marriage). Nikokh yé tarelai dai, he has celebrated the wedding. (3) to arrange, fix, prepare. Ze wa tse bando-bast wutaṛa, I will arrange some settlement.
- TARĪN (s. m.) (1) settlement, arrangement. De movlē tarīn mi kērai dai, I have settled the affair. (2) midriff, diaphragm.
- TASBÉ (s. f. pl.) beads, rosary, religious chaplet.
- TĀSÉDEL (v. reg. intr.) to crackle. Kaiyon pa yor kshé tāsézhī, the reeds crackle in the fire.
- TASHIEL (v. irr. intr.) (1) to run away, escape. Baṭalai wutesh, és karor shorézhī, B. escaped, now he is going about quietly, i.e. without doing any work, comfortably. (2) to run, gallop. Wos mi she tashtī, my horse gallops well.

- TĀSHEZ (s. f.) *adze*.
- TASWĪR (s. m.) *picture, photograph*. É to taswīr wa ze jor kan, *I will take your photograph, lit. make your picture*.
- TATĪK (s. m.) *enquiry, investigation*.
- TAUDWOLAI (s. m.) *hotness, heat*.
- TAUFĪK (s. m.) *means*. De chā tawfik wī, agha wa wèrkawī, *whoever has the means will pay*.
- TAUKALĪ (adj.) *reckless, rash*. Tawkali sarai dai, pa sar tarelai na dai, sar prékawī, *he is a reckless man, he does not regard his own life, he is ready to throw it away, lit. he is not tied to his life, he cuts off his head*. De Maizar jang tawkali kor wan, *the attack at Maizar was a rash act*.
- TAWAKKUL (s. m.) *reliance*. Tawakkul mi pa Khudai dai, byā pa to dai, *I rely first on God, then on you*.
- TE (pron.) *See Grammar, page 14*.
- TĪ See TI.
- TĪB (s. m.) *(adhesive) paste*.
- TEBBA (s. f.) *fever*. Tebbé ze nīwelai yan, *I have taken fever, lit. fever has taken me*. Tebba robondi roghla, *I have got fever, lit. fever has come on me*. Ghela tebba and mra tebba, *suppressed low fever, lit. "concealed" and "dead" fever*. Wariza tebba, *fever that returns every second day*. Dréma tebba, *fever that returns every third day*.
- TEBER (s. m.) *axe*. Teber lostai, *axe-haft*.
- TEBERAI (s. m.) *bit (of horse)*.
- TEBERGAI (s. m.) *small axe*.
- TĒBIN (s. m.) *ceremonial ablution with earth in the absence of water*.
- TĒGHANA (s. f.) (1) *girdle, iron plate for baking on*. (2) *gong (for striking hours, etc.)*.
- TĒĪ See TOI.
- TEK See TŌN.
- TEKA (s. f.) (1) *sheath (of knife or sword)*. (2) *ridge, or spur, of hill*.
- TEKHU (s. m.) *seed*.
- TĒL (s. m. pl.) *oil*. Tarkha tél de sharshamé dī, khwozha de kundzelé dī, *bitter oil is from mustard and sweet from kundzel*.
- TĒL (s. m.) (1) *weight*. Sre zar pa tél kharsézhī, *gold is sold by weight*. (2) *charge (of a gun)*. De dé tīpak tsō tél dai, tsémra dorī wulī, dré tēngé, mīrai bondi dré tēngé, *ko nandramni rīpai? what is the charge of this gun, how much powder does it take, (the weight of) 3 four-anna bits, or of 13 annas, or a of a Kabuli rupee?*

TÉLA (*s. f.*) *tola*. Tëü tēla kharsézhī? (*at*) *how many tolas (to the rupee) does it sell?*

TÉMNA (*s. f.*) *seed*. Dëra témna nen mi karelyé do, *I have sown or TÉMNA much seed to-day.*

TÉPA (*s. f.*) *gun, piece of artillery*. Wërta tépé kshéshwé, *they laid the guns on it.*

TÉPONĪ (*adj.*) *marksman*. Tépchi saṛai dai, *he is an excellent shot.*

TÉPKHONA (*s. f.*) (1) *battery of artillery*. (2) *artillery (in general)*.

TÉPONCHA (*s. f.*) *pistol, revolver*. Motawīnyé shpézh-dazzyé téponcha, *a drop-barrel six-chambered revolver.*

TÉRONĪ (*adj.*) *stormy, violent*. Téponi ébü warézhī, *it is raining heavily, lit. stormy water is raining.*

TÉR (*adj.*) (1) *passed through*. Pa shèrī tēr dai, *he has had measles, lit. passed through measles*. (2) *gone off heat*. Ghwo mi tēra do, *my cow is off heat*. (3) *excelling*. Yo pa bel sara tēr dai, *each surpasses the other.*

TĒRA (*s. f.*) *sharp edge*. Pa istīni wāhelai dai, *pa tērē na dai wāhelai, he struck with the back (of the weapon) not with the edge.*

TĒRA (*adj.*) *sharp, having a ground edge*. Teber mī tēra dai, *my axe is sharp.*

TĒRAI (*s. m.*) *spleen*. Tērai mī dai, *I have a (diseased) spleen.*  
or TÖRAI

TĒRAWEL (*v. reg. tr.*) *to make pass by, over, down, or through*. Pa yor yé tēr ka, *pass it through the fire*. Wakht āsé tērawī, *he passes the time anyhow, i.e. he is simply wasting his time*. Pa stīni hētē na tērawī, *he cannot swallow, lit. he does not pass anything down the inside of his throat.*

TĒRÉDEL (*v. reg. intr.*) (1) *to pass (in all senses), go*. See TĒR and TĒRAWEL. (2) *to pass current*. Dré ripai wé, yawa kalpa wa au dwé tērédé na, *there were three rupees, two were counterfeit and (the other) one would not pass current*. (3) *to go*.

TĒRPĪE (*s. m.*) *first cousin, viz. Plorannai tērpīr, son of father's sister, or TÖRPĪE and Mēranai tērpīr, son of mother's brother or of mother's sister.*

TĒRPĀ (*s. f.*) *first-cousin, viz. Plorannaiyé tērpā, daughter of father's sister and Mēranaiyé tērpā, daughter of mother's brother or TÖRPĀ of mother's sister.*

- TESH** (*adj.*) (1) *empty*. Sandik tesh dai, *the box is empty*. (2) *mere*. Dā teshé khabaré dī, *these are mere words*. (3) *empty-handed, without anything*. Tesh roghlan, hētš saudo mi wu na kra, *I have come without anything, I have made no purchase*.
- TESHAI** (*s. m.*) *flank, hollow above the hip (in man or animal)*.
- TÉTENNAI** (*s. m.*) *chip, shaving*.
- or
- TOTENNAI**
- TÉYÉDEL** (*v. reg. intr.*) (1) *to run over, be spilt*. Shaude téyézhī, ébō or wérwochawa, *the milk is running over (in boiling), pour some water into it*. (2) *to fall off, be shed*. De wuné ponýé téyézhī, *the leaves of the trees are falling*.
- TEZHAI** (*adj.*) *thirsty*. Tezhai dai, tse yé tsheli na dī, *he is thirsty, he has drunk nothing*.
- TÉZHEL** (*v. reg. tr.*) *to plane, cut down (wood, etc.)*.
- TĪ, TĒ** (*adj.*) (1) *spilt, made to fall (of a fluid)*. Séi mi téya kra, *I spilt, or poured away, the ink*. Wuzhgyé mi té kṛé, *I spat, lit. I made fall saliva*. (2) *dropping, falling*. Jomé mi zaré shewyé dī, toé shewyé dī, *my clothes are old, they have begun to drop away, i.e. are falling to pieces, are ragged*.
- TĪBRA** (*s. f.*) (1) *nose-bag of horse*. (2) *feed of horse*. Tibra de Sarkor pa zimma do, *Government will be responsible for the feed (of your horses), lit. the horse's feed is the responsibility of Government*.
- TĪGRAI** (*s. m.*) *patch, piece added by way of repairs (especially to sole of sandal or shoe)*.
- TĪKAWEL** (*v. irr. tr.*) (*conjugated as kawel*) *to spit*. Ma tikawa, *do not spit*. Wazir de adab depora de pēzi londi tikawī, *the Waziris out of politeness spit underneath the floor-mat, i.e. when they wish to be polite they pull up the floor-mat before they spit*.
- TĪKHOR** (*s. m.*) *itch*.
- TĪL** (*s. m.*) *green corn*. Sazh-kol pashekol dai, til sho shewai dai, *the present year is a wet year, the green corn has done well*.
- TĪLLA** (*s. f.*) *gold lace or embroidery*.
- TĪLLADOR** (*adj.*) *embroidered with gold*. Tilladora lungai, *gold-embroidered lungi*.
- TĪMĀN** (*s. m.*) *the general body of the tribe* Kull makhlīk tīmān. bōlī, *the mass of the people are called the timan*. (This seems to be a Baluchi word introduced into Waziristan by British officials.)



- TIR** (s. m.) (1) *pole, spar, thin tree-trunk cut and barked.* (2) *small rafter of roof.*
- TIRA** (s. f.) (1) *sword.* *Tira yé pa les kshé wa, he had a sword in his hand.* *Pa-tiré (used as adj.) wounded.* *Sarni pa-tiré dai, the man is wounded.* (2) *courage.* *Dèra tira yé do, he is full of pluck.* *Dèra tira yé<sup>a</sup> wukrel, he displayed great gallantry.* (3) *exploit.* *Madda Khélé wuwé, ghundé, che dh koryé tira pa teka kshé wusotai che worka na shi, nōra Sarkor sam had ma kni, all the Madda Khels (after Mai-ar) said "Keep that exploit we have performed in the sheath that it may not be lost, do Government no more harm," i.e. they thought the one fight enough and that they might rest on their laurels.*
- TIRZAN** (adj.) *brave, gallant.*
- TIRZANTŌN** (s. m.) *bravery, gallantry.*
- TIT** (s. m.) (1) *mulberry.* (2) *mulberry tree.*
- TIVĀSHI** (s. f.) *plough-share.*
- TIZHA** (s. f.) *stone.* *Tizha mi wutréyla, I flung a stone.*
- TIZHŌMI** (s. f.) *small stone, pebble.*
- TKHARU** (s. m.) *arripil.*
- TLEL** (v. irr. intr.) (1) *to go.* *Chéré tsé? where are you going?* *Dā lyār chéré tlelyé do? Where does that road lead? lit. where has it gone?* (2) *to go away.* *Tka, clear out!* (3) *to be lost.* *Ke sar mi loṛ shi hān, even if I should lose my life.*
- TO** (s. m.) (1) *heat, glare.* *Pa Kalkaté kshé dèr to dai, the heat is great in Calcutta.* (2) *heat of fire.*
- TŌBA** (s. f.) *repentance.* *Toba yé astelyé do, he has repented, lit. produced penitence.*  
(int.) *for shame! fie!* *És é-toba shewai dai, now he denies it utterly, lit. now he has become "oh fie!" i.e. says he could never think of such a thing.*
- TŌBAGOR** (adj.) *penitent, sorry.*
- TŌD** (adj.) *warm, hot.*
- TŌF** See **Ti**.
- TŌI,** (s. m. irr.) (1) *river.* *Nen yo sarai tēi weṛai dai, to-day the river has carried away a man.* (2) *flood.* *Tūi robondi*
- TŌI or** *roṇhai, a flood came down on me.*
- TŌI** See **Srai**.
- TOK** (s. m.) *odd number.*
- TOK** (s. m.) *recess in wall, shelf, cupboard.*

- TOK (s. m.) *kind, variety.*  
or  
TÖK
- TOKAI (s. m.) *window.* Toki na mi két, *I saw it from the window.*
- TOKAT (s. m.) *power, ability, strength.*
- TOKHİR (s. m.) *itch.*
- TOKHİRÉDEL (v. reg. intr.) *to itch.*
- TOLA (s. f.) *lot, fate.* De Chitrāl de Bādshā sha tola do, Sarkor she wërta kessi, *the lot of the Mehtar of Chitral is fortunate, Government regards him with favour.*
- TOLAI (s. m.) *palate.*  
or  
TOWLAI
- TOMAT (s. m.) *accusation, suspicion.*
- TOMBI *See TĀMBI.*
- TOND (adj.) *damp, wet.* Tond dzüi, *damp place.* Tondé kapré, *wet clothes.*
- TONG (s. m.) *saddle-girth.*
- TOPA (s. f.) *gang, set, gathering.* De Amīn Khan topa, *A. K.'s band.*
- TÖR (adj.) *black.* Tek-tör, *very black, jet-black.*
- TORA (s. f.) *tribal army larger than a lashkar.*
- TÖRAI *See TĒRAI.*
- TORIGAI (s. m.) *moth.*
- TÖRKAI (s. m.) *smokiness, soot.* De daritsé türkni, *soot of a chimney.*  
De tépé türkai, *fouling of a gun.*
- TÖRPİR *See TĒRPİR.*
- TÖRPĀ *See TĒRPĀ.*
- TORTAMAN (s. m.) *a plant, of which the ashes are used in making chewing-mixture.*
- TOSÉ (pron.) *See Grammar, page 14.*
- TOSMA (s. f.) *strap.* Tosma ſinga ka, *lighten the strap.*
- TOTENNAI *See TĪTENNAI.*
- TOTENKAI (s. m.) *small chip or shaving.*
- TOTI (s. m.) *parrot.*
- TOWİZ (s. m.) (1) *amulet, charm.* (2) *percussion-cap holder.* Do tépai towiz de zhmanzé shān ta wī, *a towiz for percussion-caps resembles a comb.*
- TOWLAI *See TOLAI.*
- TÖYÉDEL *See TĒYÉDEL.*
- TRAKÉDEL (v. reg. intr.) *to sprout, shoot.* Washe trakaweli na dī, or trakédeli na dī, or trak na ko, *the grass is not springing up.*

TRĀKONĒ (*s. m.*) carpenter, joiner.

TRANGANĒ (*adj.*) (1) *thin, sparse.* Tīl tranganī dai, *the green corn crop is thin.* (2) *shallow.* Sīnd tranganī baiyé<sup>zhi</sup>, *the river runs shallow.*

TRANGAWEL (*v. reg. tr.*) to play a stringed instrument.

TRANGÉDO (*s. f.*) sound of a stringed instrument.

TRANGEL (*v. reg. tr.*) tie, fasten (load on an animal).

TRAPAWEL (*v. reg. tr.*) to make run, gallop. Wos wutrapawa, *gallop your horse.*

TRAPÉDEL (*v. reg. intr.*) to run, gallop, go fast.

TRĀT (*s. m.*) horseman's whip. De kobalī trāt dwé dré zhebbé wī, a *Kabuli riding-whip has two or three tails.* Swōr wa khpu| wos ta wuwé che trāt she waṇ ke matrōka? De wēta wuwé che nolāt ké pa dwa sara tōka, *the rider said to his horse "Do you prefer the 'trat' (kind of whip) or the 'matroka' (also a whip)?"* It replied "If you must treat me badly, (then let it be indifferently) with both kinds."

TRĀTA (*s. f.*) bag, sack. De Nazar Dīn pa kōr kshé trātē dērē wiloré dī de ghallé, *many sacks of grain are standing in N. D.'s house.*

TRE (*s. m.*) (1) paternal uncle, father's brother. (2) any senior, or elder, man.

TRĒRAI (*s. m.*) fox.

or  
TRŌHAI

TRÉYÉ (*s. f.*) (1) spout (of house-roof). (2) shoot (of water-mill). (3) block (of breech-loading rifle).

TRÉYEL (*v. reg. tr.*) to throw, cast. Dzon mi ébū ta wutréyan, *I cast myself into the water.*

TRĪKH (*adj. irr.*) (1) bitter. Kwenīl terkha dī, *quinine is bitter.* (2) severe. Trīkh saṛai dai, *he is a stern man.*

TRĪKHAI (*s. m.*) (1) gall, bile. (2) anger, bad-temper. Yīsh, ke dēr ghwnī dai, trīkhai na lārī; zēke saṛai yé pa maiyora byaiyī, *the camel, even if it is very big, is not ill-tempered; that is why a man can lead it by a nose-string.*

TRĪV (*adj. irr.*) (1) sour. Méwa che pakha na wī terwa wī, *fruit when it is not ripe is sour.* (2) sharp-tasting. Molga terwa do, *salt has a piquant taste.* (3) smart-looking. Trīv saṛai dai, belmang na dai, *he is a smart-looking man, not insipid (in appearance).* (4) wrinkled, frowning. Wuchwélai ye rota trīv kaṇ, *he wrinkled his brow at me, i.e. frowned* Tsanda yé rota terwa kṛa, *he wrinkled his forehead at me i.e. frowned.*

- TRÖR** (*s. f. irr.*) aunt, father's or mother's sister.  
**TRÖRMËRAI** (*s. m.*) aunt's husband (on either side).  
**TSHEL** (*v. irr. tr.*) to drink. Dër sharbat yé wutish, he drank much ean sucré. De chaiyé mi ðakka piyola tshelyé do, I have drunk a full cup of tea.  
**TUMBEL** (*v. reg. tr.*) to stick. Gulina pa dastor kshé tumbeli ði, he has stuck flowers in his pagri.  
**TWÉOH** (*s. m.*) tribal distribution of profits, losses, duties, etc.  
**TYÄRE** (*adj.*) dark. Tyäre watan, dark place. Tyära shpa, dark night.  
**TYÄRE** (*s. f.*) (1) darkness. Tyäre wa ðera sakhta, there was very intense darkness. (2) concealment, mystery. Pa dā kissa kshé tyäre ma jorawa, do not create a mystery in this affair, i.e. speak the plain truth.

## TS

- TSÄK** (*s. m.*) rheumatism in the back, lumbago.  
**TSÄKËDEL** (*v. reg. intr.*) to drip, leak. Kéta mi tsäkezhî, (the roof of) my room leaks.  
**TSÄLOK** (*adj.*) active, energetic. Pa tlel kshé hān tsälök dai, pa kasab kshé hān, he is equally active in his movements and in his profession, lit. he is active in going also and in business also.  
**TSÄLWÉSHTAI** (*s. m.*) Tsälwéshtai de keli nīkar dai, ébō wéshî; de wélé de kandelé depora hān tīnga ko, che dāmra dāmra sarî rotşai, ke chéré tsök ro na ghai éghé na yawa yawa ripai wukozhî; lashkar hān jamma kawî, amīr yé böli, a chalweshî is a village servant, he divides the water (for irrigation); he also arranges for digging water channels by tribal labour and recovers a rupee from those who do not come; besides this he collects the tribal army and (in that case) is called an amir.  
**TSÄLWESHTAMA** (*s. f.*) commemorative feast on the 40th day after death.  
**TSÄNLAWEL** (*v. reg. tr.*) to make lie down. Agha eāni pa zör mi tsāmlawan, I made that man lie down by force, i.e. I threw him.  
**TSÄNLOSTEL** (*v. irr. intr.*) to lie down.  
**TSÄNTSĪKAI** (*s. f.*) spoon, ladle. Mes pa tsāntsīkai kshé wulé kézhî, the or SAMSĪKAI lead melts in the ladle.  
**TSÄNYOR** (*s. m.*) worker in leather.  
**TSÄNŔAKYÉ** (*s. f.*) temple (of head).

**TSANPA** (*s. f.*) forehead (of man or animal).

or **TANPA**

**TSAND** (*s. m.*) shaking. *Khamto tsand waiya, shake the cloth.*

**TSANDEL** (*v. reg. tr.*) to shake.

**TSANG** (*s. m.*) side. *Pa tsang prêt dai, he is lying on his side. Tsang mi lagawelai dai, I have applied my side, i.e. am leaning on my side. Gélai mi pa tsang wulagéda, the bullet struck at my side, or beside me, i.e. missed me by very little. Kelī pa tsang pèi mi kōr dai, my house is at the side, i.e. near the edge of, the village. Pa tsang wudaréha, stand aside.*

**TSANGAL** (*s. f.*) elbow.

**TSANGRA** (*adj.*) what sort of? *Tsangra sarai yé? what sort of man are you?*

**TSERENGA**

**TSANGRA** (*adv.*) (1) how? *Tsangra yé? how are you? Tsangra wyaiyé?* or *how, i.e. what, do you say?* (2) as. *Tsangré mi che dèrta*

**TSANGRÉ** *wéyeli dī, haghase wuka, as I have told you, so do.*

**TSANNYÉ** (*s. f.*) long hair, flowing locks. *De Waziré de Bar-Dawaié tsannyé shta, the Waziris and Upper-Dauris wear their hair long.*

**TSAPLAI** (*s. f.*) sandal, chapli. *Tsaplai wāhel, to tent-peg. (Instead of a tent-peg, the Waziris use a sandal set on end for a mark.) De tsaplai maindon yé wukan, he ran a course at the sandal.*

**TSAPPA** See CHAPPA.

**TSAPPAR** (*s. f.*) (1) the open hand, including the fingers. (2) blow with open hand, slap, cuff. *Pa tsappar mi wāhelai dai, I struck*

**SAPPAR** *him with my open hand, i.e. slapped him. De yawé tsapparé hamra roka, give me a piece about the size of a hand (bread etc.).* (3)  $\frac{1}{2}$  of a chapatti.

**TSARBASHT** (*s. m.*) high spirit (synonymous in Tochi with blackening the eyelids, committing thefts and burglaries, and indulging in disreputable amusements).

**TSARBWOLAI** (*s. m.*) fatness.

**TSAREL** (*v. reg. intr.*) to graze.

**TSARKÉNI** (*s. f.*) being on the look-out. *Tsarkéni mi wèrta wukra, I kept a look-out for them.*

**TSARKH** (*s. m.*) (1) spinning-wheel. *Tsarkh wartel, to spin with a wheel.* (2) wheel (of any kind).

**TSARKHA** (*s. f.*) spinning-wheel.

**TSARMA** (*adv.*) near, close. *É mo sara tsarma rotsai, come along (keeping) close to me. Ro é tsarma dai, he is near to me with reference to it, i.e. he is at the nearer end of it.*

- TSARMAN** (s. f.) (1) *skin (of men and animals)*. (2) *leather*.
- TSANTSIBAI** (s. f.) *bath-room*.
- TSARWANDA** (s. f.) *grazing*. *Tsarwanda shta, karwanda nishta, there is grazing, but no cultivation*.
- TSARMINAI** (s. m.) *spring-time*.
- TSATTAR** (s. m.) *umbrella*.
- TSATA** (s. f.) *sack*. *Tso tsaté ghalla di shewyé do, how many sacks grain have you obtained (from your land)?*
- TSĀTAI** (s. m.) *sheaf (of wheat, barley, etc., as distinguished from pūlai, sheaf of rice)*.
- TSATELAI** (adj.) *unlucky, ill-starred*. *Tsatelai wos, a horse that brings bad luck*.
- TSUKAI** (s. f.) *parapet, breast-work*.
- TSE** (adj., pron. and int.) *what*. *Kom di tse dai? what is your tribe? Tse khabara do? what is the matter? Wa tse ta? what far? i.e. why? See Grammar, pages 14 and 16.*
- TSĪAM** (adj.) *"how many-eth?"* *Nen de myāshté tsām dai? what day of the month is to-day, lit. to-day is the "how-many-eth" of the month?*
- TSEKAWEL** (v. reg. tr.) *to smoke (pipe, cherooot, etc.)*. *Chilam tsekawé? will you smoke a hukka?*
- TSĪLA** (s. f.) (1) *the coldest days of winter, mid-winter*. *Reté tséle di, kōr na warchané ma gerza, (these) are the bitter cold days of winter, do not go about outside the house. Tōra tsēla, December, lit. the black cold. Spina tsēla, January, lit. the white cold.* (2) (or CHĪLA) *attitude of religious abstraction*. *Īakir pa tsēla nost dai, tsēla shewai dai, khalwat yé dai, the fakir is sitting in the attitude of abstraction, he has given himself up to abstraction, he is in seclusion.*
- TSELLAI** (s. m.) *cairn of stones*. *Spinkī tsellai, "Spinchilla," the cairn on Spinkai.*
- TSĒMRA** (adv.) (1) *how much?* *Tsēmra di pa chār dai? how much do you need?* (2) *so much as*. *Tsēmra ghworé, émra wa dēr-kawan, so much as you want, that much will I give you.*
- TSĒR** (s. m.) *resemblance in the phrase pa tsēr, like*. *Agha pa tsēr, like him.*
- TSĒRA** (s. f.) *figure*. *Pa dagh taswir kshé de sapai tsērē lidé shī, figures of men can be seen in this picture.*
- TSERENGA** See **TSANGRA**.
- TSĒT** (s. m.) *back*. *De chā pa tsēt zhaghédo ma kn, do not talk behind any one's back, i.e. do not backbite. Pa tsēt wugeizélan, he turned back. De bangle pa tsē, behind the bungalow.*

- TSÉTAI** (s. m.) (1) *hammer*. (2) *back, blunt side (of knife or sword)*.
- TSÉTAKAI** (s. m.) *core inside head of maize*.
- TSEVDA** (s. f.) *nook under overhanging rocks, cave*.
- TSIKA** (s. f.) (1) *end, tail (of pagri)*. (2) *point (of sword)*.  
(3) *summit, top (of hill)*.
- TSIKĀR** (adj.) *slightly bearded, having some beard on the chin but none on the cheeks*.
- TSILAI** See CHILAI.
- TSINAI** (s. m.) (1) *red chadar*. Tsinaï de sarī sir paṭkai wī, a tsinaï is a man's red chadar. (2) *woman's head-cloth*.
- TSIREKKA** (s. f.) (1) *crown (of head), crest (of animal)*. (2) *top (of hill, tree, house, etc.)*.
- TSIREL** See SIREL.
- TSIROGH** (s. m.) *chiragh, small native lamp*. Tsirogh pa dīwaṭ kshézhda, set the lamp on the bracket.
- TSIR** (adj.) (1) *contained inside*. Tc pa wzhen tsir sha, get inside a skin, i.e. put a raw hide on yourself (to cure fever, etc.). Pa wuné tsir sha, get inside the trees, i.e. hide yourself among the trees. (2) *fitting outside*. Pa ṭipak khañjar tsir ka, fix bayonets, lit. attach the bayonets on the rifles.
- TSO or TSO** (adv.) *how many?* Dā pa tsō ripai shī? for how many rupees is that (obtainable)? i.e. at what price can it be bought?
- TSÖK** (pron.) (1) *who?* Tsök yé? who are you? Deasla tsök ye? who are you by origin? i.e. of what tribe are you? (2) *anyone, whoever*. Tsök dāsé wyaiyi, agha léwanai dai, whoever says so is mad. Chū sara dāsé ma ka, do not do so with anyone. See Grammar, pages 16 and 17.
- TSÖMRA** See TSÉMRA.
- TSONGA** (s. f.) *branch (of a tree)*.
- TSOP** See CHOP.
- TSORANA** (s. f.) *stalking (game), out-manceuvring (enemy)*. Dā shkorzan de sazhé pa tsorana kshé mēṇanai dai, this shikari is good at stalking oorial.
- TSÖRB** (adj. irr.) (1) *fat, stout*. Tsörb mazh, a fat ram. (2) *fertile* Tsarba mzeka, rich land. (3) *idle*. Tsörb yé, kor na ké, you are idle, you do no work.
- TSOREL** (v. reg. tr.) *to stalk*. Nen ḍer ghwuṭ mazh mi tsorelai dai, to-day I stalked a very large oorial.
- TSORWAI** (s. m.) *bullock*.
- TSOSHA** (s. f.) *spinning-weight (by twirling which thread is made)*. De Waziré tsarkh tsosha do, the spinning-wheel of the Waziris is the tsosha.

**TSRAKAI**, (s. m.) (1) *picquet (of stationary force)*. Pos yo saṛai tsrokai  
**TSREKAI** nost dai, a man is sitting high up as a picquet. (2) *scout*  
 or **TSREK** (of moving force). Tsreki mi makh kshé ðer tleli di, my  
 scouts have gone a long way ahead.

**TSWALAI** (s. m.) *burglars' jemmy, lever bent near one end for house-*  
*breaking purposes.*

**TSWÈRAI** (s. m.) *provisions, food*. Lashkar zokha tswèrai na wan, the  
 army had no provisions with it.

## T

**TABAR** (s. m.) (1) *family*. Tabar mi pa Shawol kshé potai dai, my  
 family has remained behind in S. (2) *wife*. Tabar mi  
 ranzir dai, my wife is ill.

**TAG** (adj.) *artful, deceitful*.

**TAGI** (s. f.) *deceit, trickery*. De har saṛi sara dā tagi ko, this fellow  
 tries to take in every one he meets, lit. this one practises  
 deceit with every man.

**TĀK** (s. m.) (1) *blow*. Mazhḡwai tāk waiya, hammer in the peg, lit.  
 strike the peg blows. (2) *sting*. Laṛam tāk waiyi, the scorpion  
 stings. (3) *sticking on, fixing on*. Wélé towiz di pa meṭ tāk  
 wāhelai dai? why have you stuck an amulet on your arm?

**TĀKA** (s. f.) *something which falls from the sky, meteorite*.

**TAKĀLLA** (adj.) *impermeable (soil)*. Takālla mzeḡa, a close soil.

**TAKAWEL** (v. reg. tr.) (1) *to hammer, strike*. Mazhḡwai wuṭakawa, knock  
 in the peg. (2) *to beat*. Khpul zyai yé takawelai dai, he  
 has given his son a thrashing.

**TANDA** See **TSANDA**.

**TANDAR** (s. m.) *ruined, deserted, house*.

**TANGA** (s. f.) *4-anna piece*.

or  
**TENGA**

**TAP** See **RIND**.

**TAP** (s. m.) *Government revenue*.

**TĀP** (s. m.) } *print*. De tḡpḡ Kurān, a printed Kurān. Tḡp kerai

**TĀPA** (s. f.) } hukm yé rolézhelai dai, he has sent me a printed order.

**TAPAKAI** (s. m.) *ball (especially for playing games)*.

**TĀPDOR** (adj.) *printed*.

**TĀPISAI** (s. m.) *head of a reed or bulrush*.

**TĀTOSAI** (s. m.) *seed-pod of certain plants*.



- TEKA** (s. f.) *contract*. Mīzh Wazīr yī, pa tēka mīzh tso péyēzhī? *we are Waziris, what do we understand about a contract?*
- TEKAI** (s. m.) (1) *speck, dot*. Yo spīn tēkai dēta jawat dai ke na? *is a white spot visible to you or not?* (2) *moment*. Pa yawa tēki wa dērsan, *I will come to you in a moment*. (3) *letter (in writing)*. De takhtē ghund tēkī, *all the letters of the alphabet*. (4) *native door hinge*.
- TEKO** (adj.) *staying, stopping*. De kim Sāhib sara tēko yētai? *with which gentleman are you staying?* Tālib pa Bannī kshē tēko dai, *the student is staying at Bannu*.
- TEKRAI** (s. f.) *woman's head-cloth*.
- TENDAI** (s. f.) (1) *staff (carried by mullas and talibs)*. (2) *any upright stick*.
- TENGA** See TANGA.
- TÉP** See TĪP.
- TÉPAI** (s. f.) (1) *kulla*. (2) *percussion-cap*. (3) *something paid in advance to mark the conclusion of a bargain, earnest-money*.
- TĪK** (s. m.) *jewel, worn on side of nose*.
- TĪKĀLĀ** (s. f.) (1) *disc*. (2) *round cake of bread, chapatti, bread (in general)*. Tīkālē di khwārelē di kē wuzhai yē? *have you eaten bread or are you hungry?*
- TĪKEL** (v. reg. tr.) (1) *to gnaw, make holes in*. De mo jomē mzhak tīkelyē dī, *rats have nibbled holes in my clothes*. (2) *to injure (internally)*. Pshē mi é nenna tīkelyē dī *my feet are hurt (internally)*. Wos ma parawa pshē yē wa wutīkelyē shī, *do not gallop the horse, his feet will be damaged (internally)*.
- TĪKAI** (s. m.) *piece*. Dwa tīkī shī, *it comes in two, apart*.
- TĪKHAI** (s. m.) *cough*. Tīkhai rolāk dai, *I have a cough [sticking to me]*.
- TĪKHALĒ** (s. m. pl.) *huskiness of the throat*. Tīkhalē mīkhalē? *any rough throats? (Waziri salutation)*.
- TĪKHÉDEL** (v. reg. intr.) *to cough*.
- TĪNBĪNAI** See GHOSH.
- TĪNG** (adj.) (1) *stiff, firm, hard*. Ghōrītīng showi dī, wulē yē ka, *the ghi is stiff, melt it*. Mzeka dēra tīnga do, *the ground is very hard*. (2) *hard, penurious*. Tīng sarai dai leke tīzha, chā ta hētē na wērkawī, *he is a man as hard as a stone, he gives nothing to anybody*. (3) *tight, fast*. Largai tīng ka, *make the stick fast*. (4) *restrained*. Wos tīng ka, *hold in your horse*. (5) *determined, resolute, adhering to*. Pa khpul niyat bondi dēr tīng dai, *he is very dogged in his intention*. Pa khpula khabara tīng yōsa, *stick to what you have said*.

- TINGA** (*s. f.*) *compulsory labour, forced tribal labour.*
- TINGÉDEL** (*v. reg. intr.*) (1) *to become ting, q. v.* (2) *to stand firm against, resist.* Mizh ta na shi tingédai, *he cannot stand against us.*
- TINGORA** (*s. f.*) *recommendation.* É mo depora dèra tingora wuka, *be sure to put in a good word for me, lit. make much recommendation for me.*
- TIP, TIPA** (*s. m.*) *heap.* De sarre tép, *manure-heap.* De woshe tip or TEP *heap of grass.*
- TIPA** (*s. f.*) *a woman, not specified, given in compensation or payment.* Dèré swaré tipé mi wèrkeryé di, *I have given many women, specified and unspecified, in payment.*
- TIPAK** (*s. m.*) *firearm, gun, musket, rifle.* Mezzi tipak, *match-lock.* Bakaré tipak, *flint-lock.* Kuniz tipak, *breach-loader.* Aṣa-winnai tipak, *Snider, lit. turning-over rifle.* Chapai tipak or goraiz tipak, *Martini-Henry.* Owa-dazzai tipak, or las-dazzai tipak, *Lee-Metford.* Mlé tipak, *pistol, lit. waist-gun.* Landikai tipak, *carbine.*
- TIPAKAI** (*s. m.*) *clump.* De wuné tipakai, *clump of trees.*
- TIT** (*adj.*) (1) *low, short.* Wos mi tit dai, *my horse does not stand high.* (2) *low-lying.* Tit watan dai, *zhawara do, it is low-lying land, it is a depression.* (3) *stooping.* Tit sha, *stoop down. See also sterga.*
- TITAKAI** (*s. m.*) *short man.* De Chitrāl Bādshā titakai dai, *the Mehtar of Chitral is of low stature.*
- TITI** (*s. m.*) *pony.* Amir téphoné pa titiŋ bondi wŋi, *the Amir's (mountain) batteries are carried on ponies.*
- TITSARAI** (*s. m.*) *pig, swine, lit. low-head.*
- TITYÉ** (*s. f.*) *wooden dish or bowl, of varying size, from which to eat or drink.*
- TOKA** (*s. f.*) *joke, jest.*
- TOKAND** (*adj.*) *about to go, starting.* Mohibbullah tokand dai, *do Waziré sara wa drimi, M. is on the point of starting, he will go with the Waziris.*
- TOKMĀR** (*s. m.*) *joker, jester.*
- TOKWAR** (*s. m.*) *large basket.*
- TOKWARAI** (*s. f.*) *small basket.* Yiyé pa tokwarai kshé wŋi, *eggs are carried in small baskets.*

**TOLÉDEL** (*v. reg. intr.*) to collect together, assemble.

**TONP** (*s. m. pl.*) maize-straw. De *tondé gédai*, a bundle of maize-straw.

**TOR** (*s. f.*) leap, jump. *Top wähel*, to jump.

**TOTAI** (*s. m.*) piece (of land, cloth, etc.).

## U

**UMAR** (*s. m.*) (1) life, life-time. De *sarî umar zer tîrêzhî*, a man's life passes quickly. (2) time (in general). *Umar dër shewai dai che ze dolata roghlan*, it is a long time since I came here.

**UMMI** (*adj.*) illiterate, unable to read or write.

**UMMIND** (*s. m.*) (1) hope. *Lauz yé nishta, ummind kho lara*, he has given no promise, but you may entertain every hope, lit. have hope! (2) expectation. *Ummind mi na dai che chêré dâsé shî*, I do not expect that it will ever happen so.

**UMIRIKAI**, transported for life.

**URIYĀ** See **WURIYĀ**.

**USHĀYEL** (*v. irr. tr.*) to show, display. *Tipak ro ushāya*, show me the or rifle. *Awwal mi dërta ushāyelai wan*, I showed it to you before.

**USTOZ** See **ISTOZ**.

**UZAKAI** See **OZAKAI**.

**UZR** (*s. m.*) excuse. *Uzr ma rota ka*, make no excuses to me.

## V

**VĒSH** (*s. m.*) (1) division (by tribal custom). De *Gër de Kazhé nîm* or *WĒSH* *vêsh dai*, the distribution between Ger and Kazha is half and half. (2) share. *Ê mo vêsh dāmra dai*, my share is this much.

**VÉVD** See **WÉVD**.

**VIOSHTA** (*s. f.*) (1) *viashta*, a Dauri unit of square-measure. De *Idar Khélé vioshta dwé bondi dërsh âté do*, de *So Khélé tsalwèr-wisht âté*, the I. K. *viashta* is 32 cubits (square) and the S. K. "*viashta*" is 24. (2) *viashta*-measure. *Mzeka pa vioshta mi wähelyé do*, I have measured, surveyed, the land, lit. have struck it with the *viashta*-measure.

**VIXĀL** (*adj.*) cheerful, merry (man, etc.).

**VLĪNA** (*s. f.*) somewhat severe bit, ordinarily used by Waziris.

VRATINA (*s. f.*) (1) *wife*. (2) *fiancée*.

VRÉGH *See* VRÖGH.

VRÉR, (*s. m. irr.*) *brother*. Sakka vrèr, *full brother*. De plora vrèr,

VRÖR or *half-brother (same father)*. De mora vrèr, *half-brother*

WRÖR (*same mother*). Dré sara wrīñṛa mi, *all my three brothers*.

VRÈRA *See* WRÈRA.

VRÉSHAM *See* WRÉSHAM.

VRÉSHMĪN *See* WRÉSHMĪN.

VREZ (*s. f.*) *day*. Nima vrez, *mid-day, noon*. Shpé vrezé *by night*  
or WREZ *and day*. Pa dā vrezé kshé, *in these days, now-a-days*.  
Dréama vrez, *the day after the day after to-morrow*. Paspīna  
vrez, *by broad day-light, lit. by white day*. Yawa vrez wa  
dāsé wushī, *it will happen so some day*.

VRĪDZYÉ (*s. f.*) *eye-brow*.

VRĪN (*s. m.*) *thigh*.

VRĪZHÉ (*s. f. pl.*) *rice, cooked or uncooked, but with the husk removed*.

VRÖGH (*s. m.*) *raven*.

or VRÉGH

VRÖR *See* VRÈR.

VRÖRAI (*s. m.*) *a shelter for cattle in the hills*.

VRUSTÉ *See* WRUSTÉ.

VĀNDI (*adv.*) (1) *before*. Dā saṃi pa mo ṇā dēr é vṛondī nīkar dai,  
*that man has been much longer in the service of Government*  
*than I, lit. that man is a public servant of much before me*.  
(2) *in front*. É vṛondī psha, *fore-leg*.

VĀNDĪNAI (*adj.*) *former, ancient*. Pa vṛondīni wakht kshé, *in ancient*  
*times*. Vṛondīnyé kishé, *history, lit. ancient stories*.

VYÈR (*adj.*) *forgotten*. Khabara mi vyèra wa, *I had forgotten the*  
*matter*. Nām di mi vyèr shaṇ, *I have forgotten your name*.

VYÈRAWEL (*v. reg. tr.*) *to make forget*. Vyèrawa mi ma, *do not make me*  
*forget*.

## W

WA...TA (*prep.*) *See* Grammar, page 89.

WABO (*s. f.*) *cholera*.

WÄHEL (*v. irr. tr.*) *to beat, strike*. Pa sar yé waiya, *hit him on the*  
or *head*. Pōri wähel, *to push, shove, jostle*. Awwal chā pēri  
wäholai dai, *who shoved first? i.e. who began this jostling?*

WÄEL [The miscellaneous uses of wähel, of which the following are  
examples, are exceedingly numerous.] Wähelyé mzeke, *land*  
*that has been dug*. Lyār waiyīnai, *highwayman, lit. road-*

striker. *Sarni guzân wâhelai dai, the man is affected with paralysis.* *Lang wâhel, to put on, wear, a skirt (instead of trousers).* *Manq wâhel, to follow up tracks.* *Tsaplai wâhel, to tent-peg at the sandal.* *Pon yé pa warshandé wâhelai dai, he has daubed red dye on his lips.* *Tebbé ze wâhelai yân, I am attacked with fever.* *Fakir takiya wâhelyé do, the fakir has struck the attitude of religious abstraction.* *Pa vioshta wâhel, to measure in viashtas.* *Khamto tsand waiya, shake, flap, the cloth (to free it of dust).* *Pizh wâhel, to sprinkle (with water, scent, etc.).* *Rag wâhel, to bleed, perform phlebotomy.* *Top wâhel, to jump, leap.* *Diwol wâhel, to build a wall.* *De Storé Wazîre mol yé wâclai dai, they have raided the cattle of the Darwesh Khels.*

WÂINOARRAI (s. m.) measurer of land, surveyor.

WAJA (s. f.) reason. *Tse wajé na yé wuwâhelé? for what reason did he strike you?*

WĀK (s. m.) (1) woman's power over her own person, right to bestow herself in marriage. (2) power, authority (in general). *Tsók ghwuṭ malik wī de agha wāk qēr wī, whoever is an important malik has great power.*

WAKAB (s. m.) religious grant. *Khpula ghunda mzeka yé wakab keryé do, he has given away the whole of his land as a grant for religious purposes.*

WAKIL (s. m.) (1) executor. (2) governor, ruler. *De mizh de darré wakil tsók shan? who has been made ruler of our valley?*

WĀKIYO (s. m.) something that happens, accident. *Wākiyo pé bondi roghelyé do, something has befallen him.*

WAKHT (s. m.) time. *Maṣnai wakht, meal-time, i.e. breakfast time (9 to 10 A.M.) or supper-time (about 6 P.M.), according to the context.* *Stor wakht, very early in the morning, lit. great time.* *Ê wakhta, early, long ago, long since.* *Pa largi pa mazerrī wakht tērāwī, they pass the time on wood and dwarf-palm, i.e. they subsist by dealing in wood and dwarf-palm.*

WAKHTĪ (adv.) before, formerly, long ago.

WAKHTĪNAI (adj.) old, ancient. *Wakhtīnai pēyawor, an old wound.* *Wakhtīnai saṣai, man of ancient days.*

WAL (s. m.) fold, or turn, of pagri. *De dastora walina sam kn, straighten the folds of your pagri.* (2) course, or row, of stones or bricks in building.

WĀLAI (s. f.) earring.

WALATÈR (adj.) at grips, grappling. *Walatèr shwol, they closed with each other.*

- WĀLĪ (s. m.) *saint*. Wazīr wālī w'agh sarī ta wyaiyī che kirāmat or lārī, *the Wazir's call that man a saint who possesses miraculous power.*
- WALWAWEL (v. reg. tr.) *to make fall or drop, bring down.* Pa marghāi mi zgor wukan, pakhé mi walwawelé, *I fired at the bird and made feathers fall, i.e. knocked out some of its feathers.*
- WALWÉDEL (v. reg. intr.) (1) *to fall, drop.* Dèra parkha alwédelyé do, or *a heavy dew has fallen.* Tswalni pa mota kshé zené alwédelai ALWÉDEL dai, *the jemmy dropped from them in the hole, i.e. the burglars dropped their jemmy at the hole they had made in the wall.* (2) *to lie down, recline.* Pa dādā walwézha, *lie down on your side.* (3) *come over, upon.* Dèra lwazha robondi alwédelyé do, *great hunger has come upon me.*
- WĀM (s. m.) *awe-inspiring appearance or character.* De yagh sarī wām reṭ dai, *that man inspires great dread.*
- WANDĪĀR (s. f.) *brother's wife.*
- WANJORAI See BANJORAI.
- WAPADOR (adj.) *faithful, loyal.*
- WAPO (s. f.) *faithfulness, loyalty.* Dèra sha wapo rosara keryé do, *he has behaved with great fidelity towards me.* Bé-wapo, *treacherous, unfaithful.*
- WAPOR (s. u.) *business, dealings.* De yagh Indī sara wapor mi dai, *I deal with that Hindu.*
- WAPORĪ (s. m.) *man with whom one deals.* Agha de mo waporī dai, *he is my tradesman.*
- WAR (s. m.) (1) *doorway.* (2) *door.*
- WARAI (s. m.) *camel-salita.* Ghund asbob pa warī kshé wutara, *tie up all the things in the camel-salita.*
- WARANDAI (adj.) *rainy.* Warandai kol, *rainy year.*
- WARBĪZ (s. m.) (1) *nose, muzzle, snout (of any animal).* (2) *"snout," "proboscis" (of man).* Warbiz di werk sha, *take away that proboscis of yours, i.e. do not bother me, lit. may your snout disappear.* Wélé wa mo ta hamésh warbiz niwelai laré? *why do you keep hanging on to me? lit. why do you keep your snout perpetually turned in my direction?*
- WARBŌI (adj.) *nearest to the village (land).* Pa Mirom Shā kshé de Nēkar Malik warboya mzeke dèra do, *in Miram Shah Nekar, the Malik, owns much land near to the village itself.*
- WARCHANÉ (adv.) *out, outside, out of doors (generally combined with or de or é).* Plor yé de wörchané ro wuwōt, *his father came out (of the house).*
- WÖRCHANÉ

WARÉDEL (*v. reg. intr.*) to rain. Wör warézhī, it is raining, lit. it rains rain.

WARAWEL (*v. reg. tr.*) to make to rain. Téponi ébō yé wuwarawelyé, it rained violently, lit. (Nature) made it rain stormily.

WARGHAWAI (*s. m.*) palm of hand.

WARGHĪMAI (*s. m.*) kid.

WĀRIS (*s. m.*) heir (other than a father, brother, or lineal descendant).

WARKH (*s. m.*) head (of water-course). Warkh de lashtī sar wī, a warkh is the take-off of an irrigation channel.

WARMÉZH (*s. m.*) nape of neck. Warmézh wa di mot kan, ma ropasé tsā, I'll break your neck for you, don't follow me. Dāwégār Malik reṭ warmézh kerai dai, D., the malik, has developed a shockingly fat neck.

WARSAK (*s. m.*) (1) ridge or spur of a hill, where it merges in the plain. (2) nose (of horse or camel). (3) pagri tied under chin or so

WERSEK as to conceal face. Saṛi warsak tarelai dai, the man has muffled up his face.

WARSHAND (*s. m.*) lip. Pos, kiz, warshand, upper, lower, lip.

WARTAI (*adj.*) roasted. Dā ghéshé wartai ka, roast the meat.

WARTEL (*v. irr. tr.*) to spin. De kwundé shezé guzrān de tsarkh pa wartel wī, the livelihood of widow-women is [by] spinning with the spinning-wheel. Tor mi de spaṇṛsai wartelai dai, I have spun a cotton thread.

WĀRAI (*s. f.*) wool.

WARAWEL (*v. reg. tr.*) to make small, pound. Lité pa ḡabalai warawī, clods are broken up with mallets, lit. they break up, etc.

WARĪKĒNKAI (*adj.*) very small, tiny. Zyai mi warīkēnkai dai, my son is a very small child.

WAS or (*s. m.*) (1) power. Dāmra was mi nishta, I have not the, lit.

WAST so much, power. Bé-wastī, powerlessness. Spēra bé-wastī do, it is (a case of) absolute inability. (2) accord, choice. Pa khpul was wolata tlinkai na yaṇ, I will not go there of my own accord.

WASHAI (*s. m.*) loose bracelet of woman.

WASĪLA (*s. f.*) helper, patron, lit. means (of getting on). Bé de to na bela wasīla mi nishta, except you I have no one to help me on.

WASLA (*s. f.*) arms, weapons.

WASMA (*s. f.*) black hair-dye.

WASSA (*s. f.*) July.

WASSĪYAT (*s. m.*) dying instructions, will. De Waziré wassiyat zubāni wī, a will among the Waziris is oral.

WAST *See* WAS.

WASTGIR (*adj.*) *having power.* Bé-wasa yan, wastgir na yan, *I am helpless, I have no power.*

WASTNOK (*adj.*) *cheerful, in good spirits.* Wastnok yé ke tabakherai? *are you cheerful or depressed?*

WASWĀS (*s. m.*) (1) *suspicion, apprehension.* Waswās ma kawa, *do not or be apprehensive.* (2) *danger.* Hēts waswās nishta, *there is*

WISWĀS *nothing to be afraid of.*

WASWĀSĪ (*adj.*) *suspicious.* Waswāsi saṛai, *suspicious man.*  
or

WISWĀSĪ

WASYOK (*s. m.*) *April.*

WATAN (*s. m.*) (1) *country.* Watan mi dai, *it is my country, i.e. my native land.* Lixé watan ta lor, *he went away to a distant country.* (2) *country-side, landscape.* Pa kḥwushī watan kshé gwushai ma gerza, *do not wander alone in uninhabited country.* Weryez do, na shī watan lidaṇ, *it is cloudy, the landscape is not visible.* (3) *ground, soil.* Dolata watan zyēm larī, *here the ground contains, lit. possesses, moisture.* (4) *place, part.* Plor di pa gélai pa kim watan lagédelai dai? *in what part of his body was your father hit by the bullet?* De dé khamto yo watan tond dai, bel watan yé wuch dai, *one part of this cloth is wet, another part of it is dry.*

WATEL (*v. irr. intr.*) (1) *to go out, get out.* De kḥpul kör na wuwöt, *he went out of his house.* Wūza! *get out!* (2) *to go forth.* Zyai mi wa jang ta watelai dai, *my son has gone forth to the battle.* (3) *to pass, elapse.* De Waziré tsō pērai pa Tōchi kshé watelyé di? *how many generations of the Waziris have passed in the Tochi?* Dèrè vrezé watelyé di, *many days have passed.*

WATRA (*adj.*) *ripe, ready for cutting (crops).* Pasal watra shaṇ, *the harvest is ripe.*

WAVDEL (*v. irr. tr.*) *to weave.* Shaṛai mi pa kḥangrī wawdelyé do, *I have woven woollen cloth with the shuttle.*

WAVDENAI (*s. m.*) *band that holds a sheaf together.*

WAWANA (*s. f.*) *woof, weft, threads that run crosswise in the web.*

WĀZ (*s. m.*) *exhortation.* De ākhwund wūz robondi hēts asar na ko, *the holy man's sermon makes not the least impression on me.*

WAZ (*s. m.*) *fathom, distance from one hand to the other when the arms are fully extended.* Dèr wazza pōrai, *many fathoms of rope.*

WAZAN (*s. m.*) *time, measure (in music).* De pulonki surodi wazan sho dai, *the measure of such-and-such a musician is good.*



- WAZAR (*s. m.*) (1) wing (of bird), fin (of fish). (2) arm (upper and lower together) of man. (3) board, cover (of book).
- WAZBŌN (*s. m.*) goat-herd.
- WAZIFA (*s. f.*) (1) small piece of bread given to a talib in charity. (2) piety. Wazifa yé niwelyé do, he has taken to piety.
- WAZIR (*s. m.*) } Waziri. *Ster Wazir, the Great Waziri, i.e. the*  
WAZIRA (*s. f.*) } *Darwesh Khels as distinguished from the Mahsuds.*
- WAZIRAI (*adj.*) Waziri.
- WAZHM (*s. m.*) spell, enchantment.
- WAZHMDOR (*adj.*) mad, frantic, furious.
- WÉDON (*adj.*) (1) well-off, rich. Wédon sapai, well-to-do man. (2) cultivated. Wédona mzeka, cultivated land.
- WÉDONI (*s. f.*) comfort, habitableness. De khpul kōr pa wédoni és mi los p' p'eri kerai dai, I have now set about making my house habitable.
- WÉGĀ (*s. m.*) (1) yesterday evening. (2) evening. Nen wégā, this evening. Sebo wégā, to-morrow evening. Parin wégā, yesterday evening.
- WĒKH (*s. m.*) root. Wuna mi do wékha wukshelyé do, lakawan yé, or BĒKH I have taken the tree up by the roots, I am going to plant it. Dā wuna pa wékha kshé préka, cut that tree down by the roots.
- WĒLAY (*s. f.*) main water-course, irrigation-channel (larger than a or WĒLA lshtai).
- WĒLÉ (*adv.*) (1) why? WĒlé khaypa yé? why are you sad? Kessé? wĒlé na kessan, do you see? of course I see, lit. why shouldn't I see? (2) how? what? WĒlé? hyā rota wyniya, how do you mean? repeat it to me again.
- WĒRANAI (*s. m.*) tusk. Pa werani wa di khwazh ko, it will hurt you with its tusks.
- WERĀRE (*s. m.*) (1) nephew, brother's son. (2) son of tarbūr q. r.
- WERK (*adj.*) (1) lost. Ripai mi werka do, I have lost a rupper. Do khpul watan na werk, lost from his own country, i.e. an exile. Werk mulk, lost land, i.e. land uncultivated or making no return to cultivation. (2) vanished. É mo de nazir na werk shan, it disappeared from my sight. (3) dissipated. Khpul mol yé werk kan, he squandered his property.
- WĒRKĒEL (*v. reg. tr.*) (1) to give (to anyone but the person speaking or the person spoken to). Tse di wĒrkĒel? what did you give (him, her or them)? (2) to make, cause. Mota mi diwola ta wĒrkeryé do, I have made a hole in the wall. Chā ta nuk-son ma wĒrka, do not cause damage to anyone.

- WĒRMAN (*s. f.*) (1) (*own*) wife. *Ē mo wĕrman, my wife.* (2) *mistress of the house.*
- WERSEK *See* WARSĀK.
- WĒRTĀNG (*adv.*) *with a slip, crack.* *Machōghna mi wĕrtāng wāhela, I made the sling crack.*
- WĒRTLEL (*v. irr. intr.*) (*conjugated like tlel*). (1) *to go to (someone other than the speaker or person spoken to).* *Bé la khpulé sarai na bel tsōk na wĕrtsi, except near friends no one visits (him, her or them).* (2) *to go (generally).* *Wĕrtsa, pa Khudai mi sporolai yé, go, I have committed you to God's keeping.*
- WERYEZ (*s. f.*) *cloud.* *Nen steré weryezé dī, there are heavy clouds to-day.* *Nen shin dai ke weryez do? is it blue (sky) to-day or is it cloud?*
- WER (*adj.*) *getting the best of it, successful.* *Wer shan, he came off best.*
- WĒRAN (*s. f.*) *hedge (generally of cut bushes).* *Wĕran pé geizawelyé do, he has put a hedge round it.*
- WESH (*s. m. pl.*) *poison, venom (of wasp, snake, etc.).* *Dé bambaré wesh reh dī, the poison of wasps is very strong.*
- WĪSHA (*s. f.*) *large beam, rafter.*
- WĒSHKAI (*s. m.*) *field.* *De dēiú wēshkai cheshtan dai, he is the owner of many fields.*
- WĒSHTE (*s. m.*) *hair.* *Yo wēshite mi āstolai dai, I have pulled out a hair.* *Wēshite yé sre dī, he has reddish hair.*
- WĒWD (*adj.*) *asleep, sleeping.* *Pa khōb wēwd dai, he is asleep [with or Vévd sleep].*
- WĒYEL (*v. irr. tr.*) *to say.* *Mo wĕrta wuwé . . . I said to him . . . Pa dagha istoz mi sabak wéyelai dai, I said my lessons, i.e. studied, under that teacher.*
- WEZ or WUZ (*s. m.*) *he-goat.* *The following terms are used for he-goats of different ages:—warghīmai (under 6 mo.), tserl (6 mo. to 1 yr.), pshērl (in second year), darshērl (in third year), khar-warg (over three years). (2) male markhor.*
- WĒZAI, (*s. m.*) *shin (of leg).* *De dwé saré wīzyé hadikī mot dī,*
- WĪZAI or (*both his shin-bones are broken.*
- WŌZAI
- WĪZOR (*adj.*) *feeling repugnance for, dissociated, having nothing to do with.* *Ze de yagh ne wēzor yāu au agha é mo na wēzor dai; piékeryé mi do, he is repugnant to me and I to him; I have nothing to do with him.* *Ē sarkor é badé na wēzor yān, na wa yé kan, I am dissociated from hostilities to Government, I will not take part in them.*

- WÉZHA (s. f.) *sinew, tendon (especially the tendo Achilles). De maghzi wézha, sinew of the neck.*
- WÉZHAI (s. m.) *ear (of corn). Til pa wízhī shākh dai, the young corn or has come into ear.*
- WÍZHAI
- WÉZHD (s. m.) *mane (of animal).*
- WÉZHLEL (v. irr. tr.) (1) *to kill, slay. Wézhnī, or Sara wézhnī, they kill each other at sight, they are at daggers drawn. (2) to extinguish (fire). Dā yor wuwézhna, put out the fire.*
- WILĀYĀT (s. m.) *lock-up, cells. Pa wilāyāt kshé ze yé kshénawan, he was going to put me in the lock-up.*
- WILOR (adj.) *standing (especially in a waiting manner). Wilor dai, mīzh ta wilor dai, he is standing, he is waiting for us. De ghallé dèré tràté wiloré dī, many sacks of grain are standing. Ragīna yé shne shne wilor. dī, his veins are standing out quite blue.*
- WINA (s. f.) *blood. Pa dé dzōi dèré winé dī, there is much blood at this place.*
- WINDAN (s. m.) *entire, ungent animal.*
- WİNZA (s. f.) *woman's servant, handmaid.*
- WİNZEL (v. reg. tr.) *to wash.*
- WIR (s. m.) *lamentation of women for the dead, "keening."*
- WIRON (adj.) *bad, ill-behaved. Wiron zhenkai, bad boy. Wirona jilkai, bad girl.*
- WIRAI (s. m.) *summer, the hot weather. De wīrī mēla dī chère wī? where is your hot-weather abode?*
- WIS See *Ēs.*
- WISWĀS See *WASWĀS.*
- WISWĀSĪ See *WASWĀSĪ.*
- WISH (adj.) *awake. Wish dai, he is awake. Ke agha révd wī ma é wishawa, if he is asleep don't waken him.*
- WISHÉ (adj.) *resting, taking things easily. Wishé sha, rest yourself. Nen mīzh dèr wishé shewī yī, we have taken things very easily to-day.*
- WISHTANDAI (adj.) *crack shot. Wishtandai sarai dai, hamésh pa wrätel kshé marghe wuli, he is a dead shot, he always kills the bird as it rises.*
- WISHTEL (v. irr. tr.) (1) *to hit. Pa tīzha ye wula, hit it with a stone. (2) to shoot. Ke zerka mi pa mzeke wishtyé na wai nör wrätyé wa wa, if I had not shot the chikore on the ground it would have got up. Marghai pa hawo kshé mi wishtyé do, I shot the bird on the wing, lit. in the air.*

- WIT** (adj.) open (mouth). *Khwula wita ka, zhebba rowukozha, open your mouth and put out your tongue.*
- WIZAI** See **WÉZAI**.
- WIZHA** (s.f.) (1) garlic. *De wizhé ghita, bunch of garlic.* (2) kind of grass.
- WIZHAI** See **WÉZHAI**.
- WIZHD** (adj. irr.) (1) long. *Wuzhda zhiru, long beard. Lyär dëra wuzhda do, the way is very long.* (2) tall, high. *Wizhd sarai, a tall man. Wuné wuzhdé di, the trees are high.*
- WODE** (s.m.) marriage, wedding. *Nevai wode é kerai dai, he has contracted a new marriage. É kör cheshtan dai, wode é shta, he is a house-holder, he is married. De gidar wode, "jackal's wedding," i.e., day of alternate rain and shine.*
- WOGHESTEL** (v. irr. tr.) to put on (the body), dress. *Jomé woghunda, put on your clothes. Wzhen woghunda, put on a raw hide (to cure fever, etc.).*
- WOINA** (s.f.) mirror, looking-glass. *Woina dërzokha shta che pa kshé makhi wukessan? have you a mirror that I may take a look at my face in it?*
- WOKHESTEL** (v. irr. tr.) (1) to take (in many senses). *Tira pa los kshé wokhla, take your sword in your hand. Péwand yé wokhestai dai, it has taken a join, i.e. it has become joined together. Bod yé wokhestai dai, it has taken wind, i.e. it is swelled up.* (2) to buy, purchase. *De juworé nirkhi byā she showai dai, és wokhla, the rate for maize has become favourable again, i.e. has fallen, buy now.*
- WOKSHAI** (s.m.) brother-in-law (wife's brother or sister's husband).
- WOKSHEL** (v. reg. tr.) to knead. *Yo ster tarbal mi de èré de wokshelé or depora pa chār dai, I require a big platter to knead the*
- OKSHEL** *dough in.*
- WOL** (s.m.) (1) matter, state of affairs. *Wol rota wuwyaīn, tell me how things stand.* (2) news. *Tre wol di rovrai dai? well what news have you brought?*
- WOLANG** (s.m.) pomegranate.
- WOLATA**, (adv.) (1) there. *Wolata dai, he is there.* (2) there, thither.
- WORATA** *Worata drima, go thither.*
- or **WÖRATA**
- WOLÉ** --- (adv.) (1) then. *Che dzöi ta wurasézhé wolé wa wol dërta molim shi, when you reach the place then (and then only) will the state of matters become known to you.* (2) there, thither. *Wolé drima, go thither.*

WOLMASTANAI (*s. m.*) waist-belt.

WONNEL (*v. reg. tr.*) to grind. *Donŋa pa mēchan mi wonŋelyé do, I have ground the flour in the hand-mill.*

WOLME See WULMA.

WOR (*s. m.*) (1) time. *Tsö wora tlelai yé? how many times did you go? (2) turn. Wor de chā dai? whose turn is it? (3) waiting. Yo sāat wor wuka, wait a moment.*

WÖR (*s. m.*) rain. *Wör gaŋŋ dai, the rain is heavy, lit. thick.*

WORAKH (*s. m.*) side (of body). *Pa worakh prēt dai, he is lying on his side. Worakh mi lagawelai dai, I have applied my side, i.e. am leaning on my side.*

WORAT (*adj.*) wide, loose. *Khat mi worat dai, my coat is loose.*

WORATA See WOLATA.

or WÖRATA

WORBEL (*s. m.*) hair above a woman's forehead. *Nen jang pa tür worbel dai, to-day the fighting is about black front-hair, i.e. "cherchez la femme."*

WÖRCHANÉ See WARCHANÉ.

WORWÉDEL (*v. reg. tr.*) (1) to hear. *Worwé? do you hear? Konŋa di, or na worwī, they are deaf, they do not hear. (2) to listen to.*

ARWÉDEL *É mo arz yé wu n'arwédan, he did not listen to my petition.*

WÖR (*adj. irr.*) small. *Wore wore wörki é mo wa makhi ta roghele, some very small boys met me. Molga wara ka, make the salt small, i.e. pound it up. Dā dori pa tizha wofa ka, pound that medicine with a stone.*

WÖRKAI (*s. m.*) boy.

WOS (*s. m.*) horse. [*The common colours are:—sīr (bay), tör (black), or Os brag (skewbald), skatiŋŋai (brown), samand (dun), shīn (grey), shīn-nīlai, chestnut, spīn (white).*]

WOSH (*s. m.*) thong of sandal.

WOSHE (*s. m. pl.*) grass. *De woshe tip, stack of grass. Woshe donŋai keŋŋai dai, the grass has grown high, lit. has made stalk.*

WOSPA (*s. f.*) mare.

WOSTAWEL (*v. reg. tr.*) to send (a person). *Sarai mi wostawan, I sent a man.*

WOYRA (*s. f.*) snow.

WÜZAI See WÉZAI.

WOZDA (*s. f.*) fat. *De lam wozda, tail-fat. De ataré wozda, body-fat.*

WRAI (*s. f.*) gum (of jaw).

WRASHKAI (*s. m.*) sword-belt (native pattern).

WRATAWEL (*v. reg. tr.*) to roast.

WRĀTEL (v. irr. intr.) (1) *to jump*. Wospa mi pa lashti bondi wuwṛāta, *or my mare jumped the water-course*. (2) *to get up, fly away*.

OWRĀTEL Ē mo pa makḥ kshé zerka wuwṛāta, *a chikore rose in front of me*.

WRĪ See WRO.

WRĪ See WRÖ.

WRĪERA (s. f.) (1) *niece, brother's daughter*. (2) *daughter of* tarbir, *or* VRĪERA q. v.

WRĒSHAM (s. m.) *silk*.

*or*

VRĒSHAM

WRĒSHMĪN (adj.) *of silk, silken*.

*or*

VRĒSHMĪN

WREZ See VREZ.

WREZHA (s. f.) *sea*.

*or*

WREZHYÉ

WRO (s. f.) *wedding party or procession*.

*or*

WRÉ

WRÖ (adv.) (1) *slowly*. Wrö wrö drima, *go quite slowly*. (2) *gently, or* WRÉ *softly*. Wré wré zhaghézhā, *speak gently*.

WRÖN See VRĒ.

WRÖST (adj. irr.) (1) *rotten, old*. De kété kākash wröst dni, *the roof of the room is rotten*. (2) *effete, useless*. Wröst saṛni, *worn-out man*.

WROVIZ (s. m.) *friend of bridegroom joining in the wedding procession*.

WRUSTÉ *or* (adv.) (1) *after*. Dā saṛni pa mo na dër é vrusté nikar dai, *Vrústé this man is a public-servant of much after me, i.e. he entered the service long after I did, is much junior to me in service*. (2) *behind*. Ē wrusté psha, *hind leg*.

WRĒL (v. irr. tr.) (1) *to carry*. De mre dzauoza gabar ta yowṛela, *(they) carried the bier of the dead man to the grave*. (2) *to carry off*. De mizh baṭer lamsi yawer, *a hawk carried off our quail*. (3) *to carry away*. Mizh darézhī che de mizh kelai tōi yosi, *we are afraid the river will carry away our village*.

WRĪKAI (adj.) *small, little*. De yawa wrīkī saṛi wrīkai kōr wan, *there was a little man and he had a little house*, lit. *there was a small horse of a small man*.

- WUCH** (*adj.*) (1) *dry*. Wuch watan dai, hawo hān wucha do, mzeka hān wucha do, *it is a dry country, both atmosphere and soil are dry*. (2) *dried up*. Ēbü wuché shwé, *the water has dried up*. (3) *barren*. Sheza yé wucha do zeke zānbacha yé na shī, *his wife is barren therefore he has no off-spring*. (*adv.*) (1) *arbitrarily, capriciously*. Wuch pa wucha ze é mané kran, *he prevented me without any good reason*. Wuch pa wucha do mo nuksen yé kerni dai, *he has injured me without a shadow of a pretext*. (2) *just, precisely*. Wuch wulagédan, *it exactly hit it*. Wucha spēra de Sarkor dá hukm dai, *the order of Government is simply this*.
- WUCHKOLAI** (*s. f.*) *drought*. De wuchkolai depora ghalla gircna shwa, *grain has become dear on account of the dry season*.
- WUCHOBAL** (*adj.*) *waterless*. Wuchobai mulk, *waterless country*.
- WUCHWÉLAI** (*s. m.*) *forehead, brow*. Wuchwélai yé rota triv kan, *he frowned at me, lit. wrinkled his forehead at me*.
- WUCHWOLAI** (*s. m.*) (1) *dryness*. (2) *thirst*.
- WUKI** (*adj.*) *deserted, empty*. Wuki mulk, *uncultivated and uninhabited country*.
- WUKSHEL** (*v. irr. tr.*) (1) *to draw out, pull out*. Vriñfē tiré wukshé, do or Kshel é wuwáhela, (*her*) *brothers drew their swords and smote her*. De kiyi na ébü rowukozha, *draw water from the well*. Chilam rokozhā, *take a pull at the pipe*. (2) *put out*. Zhebbā rowukozha, *put out, i.e. show, your tongue*. (3) *take off, pull off*. Pāñfwe wukozha, *take off your shoes*. (4) *show, feel (an emotion)*. Awwal toba wukozha, byā shukar wukozha, *first show penitence, then thankfulness (to God)*.
- WUKHAREL** See **KHAREL**.
- WUKHATEL** See **KHATEL**.
- WULA** (*s. f.*) *willow tree*. De Kand wulé landé di, *the willows on the Kand are pollarded*.
- WULA** (*s. f.*) *shoulder-joint*. Wula mi wukhatelýé do, *my shoulder has gone out of joint*.
- WULÉ** (*adj.*) *melting, melted*. Espana wulé do, *the iron has melted*. Karang wulé shewai dai, *the ice has melted*. Ghōrī tīng shewi di, pa yor yé kshézhda cho wulé shī, *the ghi has become hard, put it on the fire that it may melt*.
- WULMA** or **WOLMA** (*s. m. irr.*) *guest*. Ē mo wulma cho rotan ze yé wa makh ta werrāghlan, *as my guest was coming I met him*. Ē mo wulmone cho tlel nōr mo jilāb wērsara wukan, pa darwoza mi wuāstel, *when my guests were going away I saw them off and took them out at the gate*. De dushman wulma cho rogħai, los yé pa ébü na wīnzol, pa ghēfī yé wīnzol, *when*

*a guest came from the enemy (i.e., when one of the enemy came as a guest), they washed his hands not with water but with ghee.*

**WULMASTIA** (*s. f.*) *hospitality.* De wulmastié sât mi wêrtâ kerai dui, *I have invited him to enjoy my hospitality, lit. I have made him an invitation of hospitality.*

**WULYÉ** (*s. f.*) *root (of plant, tree, grass).*

**WUNA** (*s. f.*) (1) *tree.* Kudratî wuna, *self-sown tree.* Karelyé wuna, *artificially planted tree.* Dâ wuna pa teber landa kn, *cut down, lit. make short, that tree with the axe.* (2) *stature, figure.* Chegga wuna yé do, *his is a tall figure.*

**WURIYĀ** (*adj. and adv.*) *far off, far.* De wuriyā na lida shi, *it is risible from a long way off.*

**WURZAWEL** (*v. reg. tr.*) (1) *to make jump.* (2) *to put up.* (See WRĀTEL.)

**WUSTIĀNĪ** (*s. f.*) (1) *end, termination.* De ti és wustiani do, de kitoh és wustiani do, *the flood is at an end, we have reached the end of the book, lit. now is the end of the flood, of the book.* (2) *Pa wustiani, after, behind.* Lashkar pa wustiani ze rotlan, *I was coming behind, i.e. following, the army.*

**WUSHWEL** See USHĀIEL.

**WUZ** See WEZ.

**WUZAI** (*s. m.*) *short span, distance from tip of thumb to tip of first finger when separated as widely as possible.*

**WUZĀR** (*adj.*) *unoccupied, at leisure.*

**WUZĤAI** (*adj.*) *hungry.*

**WUZĤGYÉ** (*s. f.*) *saliva, spittle.* Wuzĥgyé mi tikré, *I spat [spittle].*

**WUZĤGHWUNÉ** (*s. f. pl.*) *goats'-hair (made into ropes, sacking, etc.).*

**WYĒRA** (*s. f.*) *fear, alarm, anxiety.*

**WYĒRAWEL** (*v. reg. tr.*) *to frighten, make afraid.*

**WYĒRĒDEL** (*v. reg. intr.*) *to fear, be afraid.*

**WZA** (*s. f.*) (1) *she-goat.* (2) *female markhor.* The various ages (See WIZ) of the female are:—wargĥimza, tserin, pshêrin, darshêrin and kharwarga.

**WZEY** (*s. f.*) *kiln.* Kulolon pa wzen kshé ima lôshi pakĥawi, *the potters fire the unburnt vessels in a kiln.*

**WZĤEN** (*s. f.*) *hide, skin (of sheep or goat), especially in its raw state.* (Waziris consider wrapping up in a freshly flayed skin to be a sovereign remedy for internal injuries and disease of the chest). Pa wzĥen tsir shu, *get into a fresh hide (sc. as a cure for your disease.)*



## Y

- YĀ (conj.) or. Yā . . . yā, either . . . or.  
 (adv.) next after or before. Yā bel sabo, *the day after the day after to-morrow*. Yā paros-sazh, *the year before last*.
- YĀKĪN (s. m.) tolerable certainty, reasonable expectation. Yākīn mi dai che dā kor wa wushī, *I feel pretty sure that this will come about*. (To strengthen the expression *hakk nā-hakk* is used:—Yākīn mi dai che dā kor wa hakk nā-hakk wushī, *I think that this will most assuredly, lit. right or wrong, be done*.)
- YĀRONA (s. f.) friendship. Kacha safi sara yārona ma ka, *have, lit. make, no friendship with a man of bad character*.
- YARRA (int.) indeed, I say, etc. Yarra, dā.rēt khalk di, *indeed they are a rough lot of people*. Yarra, nen kho reṭa nendora wa, *do ripai de kārkhoné, I say, it was a remarkable sight to-day, the mint I mean*. Yarra, dā kor wa na wushī, *look here, that will never come to pass*.
- YĀSĪR (adj.) poverty-stricken, having nothing in the world.
- YĀSTEL See ĀSTEL.
- YATĪN (s. m.) } orphan, child both of whose parents are dead.  
 YATĪMA (s. f.) }
- YĒBAL See ĒBAL.
- YĒBŌ See ĒBŌ.
- YĒGHĪ (adj.) (1) hostile to Government, rebellious. Yēghī parāri yo shai dai, *an enemy of Government and a fugitive (from British territory) are one and the same thing*. (2) trans-border, transfrontier, belonging to Independent Territory.
- YĒGHISTĀN (s. m.) Yaghistan, Independent Territory.  
 or  
 YOGHISTĀN
- YĒK (adj.) only, sole (combined with yo). Yek yo Khudai, *the one and only God*.
- YĒNNA (s. f.) liver.
- YĒRABAL (s. m.) hearth (only in a figurative sense for the purpose of tribal calculations). De yērabal hisob di dai ke de kom? *do you reckon (shares of fine, etc.) by hearths, i.e. separate houses, or by sections?*

YÉSÉDEL, (v. *reg. intr.*) (1) *to live, dwell.* Mohmit Khél pa kimé  
YÓSÉDEL darré kehé dër yési, *in which valley do the Mohmit Khels*  
or *mostly live.* (2) *to remain, stick.* Pa khpul lauz ſing yōsa,  
É-ÉDEL *stand firm to your promise.*

YÉSHKA (s. *f.*) *tear.* Yéshké wubniyédcé, *tears flowed.*

or

YISHKA

YÉSHÉDEL (v. *reg. intr.*) *to boil.* Yéshédelyé chū, *boiling water, lit.*  
*water that has boiled.*

YÉSPANÁ (s. *f.*) *iron.*

or

ÉSPANÁ

YEWYÉ (s. *f.*) (1) *plough.* (2) *pair of plough-oxen.* (3) *ploughing.*

or

YEWYÉ

YÉZH (s. *m.*) } *black bear.*

YÉZHA (s. *f.*) }

YÉZHA (s. *f.*) *barsati, canker of the skin which causes the hair to fall*  
*off.*

YÉZHA (s. *f.*) *shoulder.* Pa yézhā mi ghwuttā panda rōvra, *I brought*  
or *a big bundle on my shoulder.* Yézhé palau sara wugerzawelyé,

ÉZHA q. v. *they made shoulders and sides go round, i.e. they embraced one*  
*another.*

YÉZHKÉTAT (s. *m.*) *bear-cub.*

YID (s. *m.*) (1) *the Id (either of the two). (The Kam Yid or Little*  
*Id is on the day after the month Ramzan expires; the Ster*  
*Yid or Great Id is 2 lunar months and 10 days later.)* (2)  
*any festivity, day of rejoicing.* Wa naudorchī sari ta pradai  
jang nim yid dai, *to a man fond of seeing sights a fight*  
*among other people is half (as good as) a festival.*

YILA (s. *f.*) (1) *short-coming, voluntary failure in duty (often in a*  
*sarcastic sense).* Pa balwé kehé chā yila wu na kṛela, *in the*  
*fracas no one was guilty of short-coming, i.e. no one held back,*  
*every one joined in the fight to the best of his ability.* Sarkor  
bondi chā yila keryé na do, do chā wast na ravéphi, *no one has*  
*voluntarily failed in attacking Government, only their*  
*strength does not extend thereto, i.e. they would all be glad*  
*to attack Government only they are not strong enough.* (2)  
*hope.* De Mahsidsé dā yila shita kwundi dā paisala wushi,  
*the Mahsuds hope that possibly this settlement may be brought*  
*about.*

YIM (s. *m.*) *spade.* Pa yim dā mzekā mi kirich keryé do, *I have*  
*dug this ground with a spade.*

(adj.) See IM.

- YIMBORAK (*adj.*) *blessed, auspicious.* Yimborakn wrez do, *it is a happy day.* Yimborak dā wī, *may it be blessed (to you), i.e. I congratulate you on this.*
- YIMBORAKI (*s. f.*) *wishing good luck, congratulations.* Mizh yimboraki or dèrkawī, *we wish you luck (of this), i.e. we congratulate you on this.*
- YIMBORAKI *on this.*
- YINAN or (*s. m.*) *white ant.*
- YINE
- YIS *See* ÈS.
- YISH (*s. m.*) *senses, consciousness.* Byā dai kīm wakht ohe pa yish shan, nūr é wuwéycl, *then he, when he came to his senses, [well he] said.*
- YISH (*s. m.*) }  
YISHA (*s. f.*) } *camel.*
- YISHEMA (*adj. f.*) *in heat (she-camel).*
- YISHKA *See* YÉSHKA.
- YIYA *See* YOWYA.
- YO (*adj. and pron.*) (1) *one.* Yo yo, *separated into units.* Lashkar rang shan, yo yo shan, *the tribal army broke up and dispersed.* (2) *a, a certain.* De yawa sarī dwa zamen wī, *a certain man had two sons.* *See Grammar, pages 13 and 17.*
- YOD (*s. m.*) *memory, recollection.* Pa yod mi rodrīmi cho . . . , *it comes to my recollection that . . . , i.e. I remember that . . .* (*adj.*) (1) *remembered, recollected.* Dā chār mi wërta yoda keryé do, *I have reminded him of that thing, lit. I have made that thing remembered to him.* (2) *mentioned, praised (God).* She sarai dai, har wakht Khudai yodawī, *he is a good man, he is always (engaged in) praising God.*
- YOGHI *See* YÉGHI.
- YOGHISTĀN *See* YÉGHISTĀN.
- YOR (*s. m.*) (1) *fire.* Yor ta mi pīkai kerai dai. *I have blown the fire.* (2) *light.* Parin mi yor dèrèç, *I brought you a light yesterday.*
- YOR (*s. f.*) *sister-in-law (husband's sister, or husband's brother's wife).*
- YOR (*s. m.*) *paramour.*
- YÖSÉDEL *See* YÉSÉDEL.
- YÖTYÉ (*s. f.*) *Pa yötyé kshénostel, to sit on the hunkers, to squat.*
- YOWYA, (*s. f.*) *egg.* Dèré yowyé mi roweryé di, *I have brought a quantity of eggs.* Do yawé yiyé tsémra baia do? *what is the price of a single egg?*
- YIYA
- YOZHAI (*s. m.*) *a measure of capacity.* Yozhai dwélas lappé di, *a yozhai is twelve lappas (handfuls).*

## Z

- ZĀHID (*adj.*) *religious, ascetic.*
- ZAHİR (*adj.*) *sad, degraded.* Nen Kippat Malik mi dër zahîr kan, *to day I put Kippat, the Malik, in low spirits, I made him look a fool.*
- ZĀIF (*adj.*) *worn-out, exhausted.* Dëra zāifa khappa wa, *she was very worn-out and sad.*
- ZAIZOD (*s. m.*) *offspring, progeny.* De khpul zaizod pa zharo mör plor sho péyézi, *parents best understand the weeping of their own children.*
- ZAKOT (*s. m.*) *obligatory alms, the charity prescribed by Muhammadan Law.*
- ZAKHA (*s. f.*) *fore-sight (of firearm).*
- ZAKHTA (*s. f.*) *burr (which clings to clothes).*
- ZALÉDEL (*v. reg. intr.*) *to glitter, flash.*
- ZAMĀNA (*s. f.*) *period of the world, time, age.* Zamāna khropa do, khalk wiron ebewai dai, *the age is evil, the people have become corrupt.*
- ZĀMEN-LĪNĀ (*s. m. pl.*) *children (of both sexes), family.* See ZYAI and LĪN.
- ZĀNBACHA (*s. f.*) *offspring, progeny.* Sheza yé wucha do zeke zānbacha yó na shī, *his wife is barren that is why no children are born to him.*
- ZANDAI (*s. f.*) *running-noose.* Zandai wërwochawa, *put a noose on him, i.e. hang him.*
- ZĀND (*s. m.*) *long time, delay.* Dër di zānd kerni dai, *you have taken a very long time (over it).* See DZAND.
- ZAND (*adv.*) *long ago, formerly.* Zand pa Tōchi kshé lyār na wa, ghilé banda keryé wa, *in former times there was no route through Tochi, it was barred by robbers.*
- ZANDĀN (*adj.*) *former, ancient.* Zandān riwāj dāsé wan, *such was the old custom.*
- ZANG (*s. m.*) *rust.* Tipak zang ehownai dai, *the gun has become rust, i.e. rusty.*
- ZANGAL (*s. m.*) (1) *jungle, scrub.* (2) *wood, forest.*

ZANGAWEL (*v. reg. tr.*) to make swing or oscillate, rock. *Khöb mi na dai kerni, és mi zeke zangawí, I have not had any sleep, that is why it is rocking me now, i.e. making me nod.*

ZANGÉDEL (*v. reg. intr.*) to swing, oscillate.

ZANGÉYA (*s. f.*) child's cradle (suspended by ropes). *Zangoya zangézhí, or the cradle swings.*

ZANGOYA

ZANGONA-STERGA (*s. f.*) knee-cap, lit. knee-eye.

ZANGOYA See ZANGÉYA.

ZANĠĠGHÉZAI (*s. m.*) chilghoza, edible pine-nut.

or

ZANĠĠGHOZAI

ZAR (*s. m. pl.*) (1) precious-metal. *Sre zar, red precious-metal, i.e. gold. Spín zar, white precious-metal, i.e. silver. De sje zará rag, vein of gold. (2) money. Dā wéshkai mi pa zar wokhestai dai, khpul mi dai, I bought this field for a price, it is my own. Dré zera ripai ghwuṭ zar di, 3,000 rupees are a large sum of money.*

ZĀR (*s. m.*) poison.

ZARAR (*s. m.*) damage, injury.

ZARGAR (*s. m.*) goldsmith. *Ripai byā wèr mi wṛé wa dré zargerón ta au dwa řonda wí au de yawa stergé na wé, then I took the rupees to three goldsmiths, and two (of them) were blind and one, i.e. the third, had no eyes.*

ZARGHĠN (*adj. irr*) green. *ZarghĠn shwel, to become green (of trees), i.e. to put forth leaves. De āji jomé zarghuné dī, the garments of a Mecca pilgrim are green.*

ZARGHUNÉDEL (*v. reg. intr.*) to become green. *Ke nen sabo warína Khudai wukrel pa bogh khé gulína wa zarghunézhí, if to-day or to-morrow, i.e. about this time, God should make rains, i.e. 'send rain, the flowers, i.e. plants, in the garden will become green.*

ZĀRKĀTIL (*s. m.*) deadly poison.

ZARRA (*s. f.*) atom, particle. *Yawá zarra wá dēr na kġn, I will not give you the least little bit.*

ZAYRAWEL (*v. reg. tr.*) to upset, agitate, excite, distress.

ZAYRÉDEL (*v. irr. intr.*) to be upset, agitated, excited, distressed. *Wélé pa de pásé zayrézhé? why are you excited about him? Zyai yé badmosh dai, zeke plor zayrézhí, his son is a bad character, therefore the father is distressed.*

ZAWA (*s. f.*) pus, matter.

ZAWOL (*s. m.*) early afternoon, 1 to 2 p.m.

ZAYT See DZAYT.

- ZAWT** (*adj.*) *learnt by heart.* Sabak zāwt ka, *learn (your) lesson by heart.*
- ZDA** (*adj.*) *learnt, known how.* Zda yé kawa, *learn it.* Diwol wahel di zda di ke ne? *do you know how to build a wall or not?*
- ZE** (*pron.*) *See Grammar, page 14.*
- ZEKE** (*conj.*) *for this reason, for that reason, therefore.*
- ZELWANE** (*s. f.*) *fetter, leg-iron.*
- ZILZILA** (*s. f.*) *earthquake.* Zelzelé de khézwel sara mi de dēodai diwol ropréwöt, *with the shaking of the earthquake the wall of my entrance-porch fell down.*
- ZÉMNA** (*s. f.*) *broth, soup.* De chirgé zémna serka, *sup the chicken-broth.*
- ZIKÍ** (*adv. and prep.*) *from, or of, him, her, it, or them.* Ghle pa yawa kanda kshé rozené pot shwel, *the robbers disappeared from me, i.e. from my sight, in a ravine.* Yo wézhai régh zené potai na dai, *not one ear of it is left undamaged.* Ko shélé masholyé wí nür pōli zené wuka, *if the rice has been threshed make sheaves of it, i.e. of the straw.* De ghlé tswalai pa mota kshé zené alwédolai dai, *the thieves jemmy has dropped from them, i.e. has been dropped by them, at the breach in the wall.*
- ZENYÉ** (*s. f.*) *chin.*
- ZENZA** (*s. f.*) *centipede (small kind).*
- ZIER** (*adv.*) *quickly, fast.* Zér roisa, *come at once.*
- ZERAI** (*s. m.*) *good news.* Zerai mi dèrbondi dai, *I have good news for you, lit. upon you.* Khairiyotina yé wukrel che de bari zerni pé washan, *he gave alms when the good news of the victory reached him, lit. became upon him.*
- ZERK** (*s. m.*) } *chikore.*
- ZIRKA** (*s. f.*) }
- ZIRAI** (*s. m.*) (1) *kernel of fruit-stone, seed of cotton, melon, etc.* (2) *small thing, particle.* Dāmra mūr yañ che wa zōfi ta zpe mi na shi, *I am so satiated that I am not inclined for the least particle (more), lit. have not the heart for a particle.*
- ZĒRAI** (*s. m.*) *jaundice.*
- ZĒRAKAI** (*adj.*) *Zērakai bambaré yé khwārelai dai, a yellow wañp has struck him.*
- ZĒTA** or (*s. f.*) *violence, loudness.* Pa zēta zēta zhārol, *to weep violently.* Dēr pa zōta zhagh wukañ, *(he) shouted in a very loud voice, lit. very much with loudness.*
- ZGOR** (*s. m.*) (1) *stroke, blow.* De yagh zyai pa dēr zgorina mi wāho-lai dai, *I beat his son with many blows.* (2) *shot (of fire-arm).* Wu mi krel pa dā dré léwina dré zgorinā, au dwa khato

shwel au yo wu na lagédan, *I fired three shots at those three wolves, and two (of them) missed and one, i.e. the third, did not hit.*

ZGHAMEL (v. reg. tr.) *to bear patiently, to endure.*

ZGHĀRAI (s. f.) *watching over.* De juworé zghārai ko, *he is taking care of the maize.* Bakka Khél wyaīyī de Shawol zghārai pa mīzh ma ka, *the B. Ks. say "Do not make us watch Shawal."*

ZGHERA (s. f.) *chain-mail, armour.*

ZGHESHEL (v. irr. tr.) *to keep, preserve, guard (a field, etc., by means or of watchmen, etc.).*

ZGHEREL

ZIDD (s. m.) *spite, rancour.*

ZIDDĪ (adj.) *spiteful, malicious.*

ZIKAR (s. m.) *remembering, praising (God).* De shpé vrezé zikar ko, *Khudai yodawī, night and day he calls on the name of God and praises him.*

ZILLÉKHĀRIJ (s. m.) *proclaimed outlaw from British territory.*

ZIM (s. m.) (1) *son-in-law, daughter's husband.* (2) *granddaughter's husband.* (3) *bridegroom.*

ZIMMA (s. f.) *responsibility.* Dā chār de chā pa zimma do? *who is responsible for this piece of work?* lit. *on whose responsibility is this work?*

ZIMMAWOR (adj.) *responsible.* De yağh zhenki ze zimma wor yan, che de to sara nikar wī, *I will be answerable for that lad's behaviour so long as he is serving with you,* lit. *I am responsible for that lad while he may be servant with you.*

ZİN (s. m.) *saddle.*

ZINA (s. f.) *adultery.*

ZINĀI or (adj.) *adulterous.*

ZINAKOR

ZİNAT (s. m.) *adornment.* Shezé de kshelwoli de zinat depora pa los pa pshé nakrīzi lagawī, *women put dye on their hands and feet for the sake of beauty and adornment.*

ZİRAK (adj.) *smart, sharp, quick (man); clever, as in remembering faces.*

ZISHT (s. m.) *bad terms, mutual dislike.* De mo to sara zisht na shi, *I do not wish to quarrel with you,* lit. *let there not come about bad terms of me with you.*

(adj.) *hateful, repulsive, offensive.* Dā sarai qēr mi zisht dai, *da sheza mi qēra zishta do, I find that man, that woman, very objectionable.*

ZİYON (s. m.) *loss, damage, injury, harm.*

ZİYONKOR (s. m.) *injurer, doer of harm.*

- ZIYORAT** (*s. m.*) (1) *pilgrimage*. Ziyorat wrez, *day of pilgrimage, i.e. of visiting local shrines, Thursday*. De ziyorat pa wrez ner shezé de khpulé ārai depora de shé sarai wa ziyoratina ta drimī, *on Thursday men and women go to the shrines of the saints for (the sake of obtaining) their requests*. (2) *shrine*. Nazar mi pa ziyorat yéshai dai, *I have placed an offering on the shrine*.
- ZIYOT** (*adj.*) *greater*. Motrabā yé pa mo na ziyota na wa, *his rank was not greater than mine, lit. than me*.
- ZIYOTAI** (*s. m.*) *oppression, tyranny*. Hétsök pa bel bondi ziyotai na shi krelai, *no one can tyrannize over another, lit. make oppression upon the other*.
- ZOKHA** (*prep.*) *in the possession of, in the house of, with*. Ke kraī wi dèrzokha kulap pé liré ka, *if you have the key about you open the padlock with it*. Arīra Indioné zokha wi, pa Tūchi kshé bitai yé nishta, *arira is found in Hindu shops, lit. is with the Hindus, the plant does not grow in Tochi*. See Grammar, page 39.
- ZOLAN** (*adj.*) *festering*. Prawor mi zolan dai, *my wound is festering*.
- ZOMA** (*s. f.*) *jaw*. Bara zoma, *upper jaw*. Kiza zoma, *lower jaw*.
- ZOMIN** (*s. m.*) *surety (who gives security)*.
- ZOMINTIĀ** (*s. f.*) *security (given by a surety)*. Zomintia yé mota shwa *his security was forfeited*.
- ZONĪYÉ** (*s. f.*) *crane*.
- ZÜR or ZOR** (*s. m.*) (1) *force, strength (physical)*. Yaghé pa songa kshé dèr zor wukan, *she pressed hard on the spear*. (2) *power (over men)*. Dèr zor lari, *he has much power (but this is ambiguous and may also mean "he has great physical strength")*. (3) *compulsion*. Pa khpul wast wolata tlinkai na yan, pa zür driman, *I am not going there of my own accord, I am going on compulsion*.
- ZORĀWAR** (*adj.*) *(physically) strong*.
- ZORĪ** (*s. f.*) *beseeching, entreaty*. Sinnti zorī yé wukra, *he begged hard, lit. he made request and entreaty*.
- ZOR** (*adj. irr.*) *old*. Zor sarai, *old man*. Jomé mi zaré shewyé di, *my clothes have become old*. See ripai.
- ZORYÉ** See NANGA.
- ZOT** (*s. m.*) *tribe, caste*. Zot di tse dai? *what are you by birth?*
- ZŪTA** See ZĒTA.
- ZOWA** (*s. f.*) *cliff in ravine over which water falls in wet weather, (dry) waterfall*.



- ZRE** (s. m.) (1) *heart*. (2) *heart (figurative)*. Zre mi pé wusiö, de ghund khalk zrina wuswel, *my heart burned, the hearts of all the people burned, i.e. felt pity*. (3) *inclination*. Zre mi na shi, *I am not inclined*. (4) *memory*. Pa zre di dai? *do you remember?* lit. *is it in your memory?* Werta mi pa zre kerai dai, *I have reminded him, lit. put it into his memory*.
- ZREBADI** (s. f.) *ill-feeling, hostility*. De mo de to sara che zrebadi na wushi, *let there not be ill-feeling between me and you*.
- ZUBANI** (adj. & adv.) *oral*. Zubani é rota wuwéyel, *he told me verbally*.
- ZULM** (s. m.) *oppression, tyranny*.
- ZYAI** (s. m. irr.) *son*. Zāmen mi dré di, *I have three sons*.
- ZYARÉ** (s. f. pl.) *abuse*. Zyaré mi werta wukré, *I used bad language to him*.
- ZYEM** (s. m.) *dampness, moisture*. Mzeka zyem lari, *the ground is moist, lit. possesses moisture*.
- ZYER** (adj.) (1) *yellow*. Zyer gul, *a yellow flower*. (2) *pale*. Makh yé zyer shañ, *his face turned pale*. (3) *made of brass*. Zyerā kūza, *a brass water-pot*. (4) *disgraced*. Pulongai pa marakka kshé mi zyer kan, *I made so-and-so look foolish at the meeting*.
- (s. m.) *brass*.
- ZYÉZHÉDEL** (v. irr. intr.) *to well up, spring*. De ébō zyézhédel dera nendora do, *the welling-up of the water is a fine sight*. De Sarkor khazona hamesh zyézhé, *de dunyo chinne di, the treasury of Government is always running, it is the fountain of the world*. Jéban dzōi dai, *zeke ébō pa kshé wuzéwé, it is a marshy place, that is why water springs up in it, lit. has sprung up in it*.

## ZH

- ZHAGH** (1) *noise*. De döl zhagh, *noise of a drum*. (2) *sound, shout, speech*. Wākiyo pé bondiroghelyé do, *zeke zhagh na shi kerai, something has, i.e. must have, happened to him, that is why he cannot cry out*. Che do wèroghla dé zhagh wukan "pa Khudai dā bazagor wé, yo zhagh wuka," *when she came up to him she called out "I adjure you by God, speak but one word"*. (3) *reputation, report*. De meri zhagh pa to bondi wan, *che ripai di rokéré byā mo wokhest, the reputation of having committed the murder was on you, when you paid me then I took it upon myself*.

- ZHAGHAWEL** (v. reg. tr.) to make speak, i.e. to speak to first, to draw into conversation. Pa kèp kshè dai, ma é zhaghawa, he is intoxicated, lit. in intoxication, do not address him.
- ZHAGHÉDEL** (v. reg. intr.) (1) to sound. Damoma kalla pa yo rang zhaghézhī, kalla pa bei rang, the big drum sounds now in one measure, now in another. (2) to speak, talk, converse. Rishtinai sarai dai, hamésh rishtina zhaghézhī, he is a truthful man, he always speaks the truth. Zeko rosara és na zhaghézhī, that is the reason why he will not speak to me now. Sara zhaghézhéi, they are conversing together.
- ZHAGHÉDO** (s. f.) talk, conversation. Dā ster sarai dai, pa khattina zhaghédo ko, he is a great man, he (only) converses by letter, i.e. he does not condescend to verbal messages or personal interviews.
- ZHAGHZHAGHA** (s. f.) camel-bell.
- ZHAGHZHAGHARAI** (s. m.) (1) small hail. (2) hail-storm of small hail.
- ZHAI** (s. f.) bow-string. Zhai de myézhé de kulmé wī, bow-strings are (usually) of sheep's gut.
- ZHAI** (s. m.) mussuck, skin for carrying water. De zhī wa cheshtan ta wuwyaiya che dā dzōi pīzh waiyī, tell the man with the mussuck to sprinkle this place.
- ZHĀLAI** (s. f.) hail (of the large kind which destroys crops).
- ZHALIAGHARA** (s. f.) (1) small hail. (2) hail-storm of small hail.
- ZHANDARGARAI** (s. m.) miller.
- ZHANDRA** (s. f.) mill. Zhandra gerzī, the mill is going [round].
- ZHAREL** (v. reg. intr.) to weep, cry. Dā kam zhenkai zhorī, khwash or yé ka, the small boy is crying, soothe him, lit. make him pleased. Zhorā ma, weep not. De shezé ghundi agha wuzharel, he wept like a woman.
- ZHARO** or (s. f.) weeping.
- ZHĀRO**
- ZHAUNDAI** See ZHWANDAI.
- ZHAWAR** (adj.) deep. Dā tālo pa sarī na zhawar dai, that tank is deeper than a man's height.
- ZHAWARA** (s. f.) hollow (in hill), depression (in ground).
- ZHAWARYÉ** (s. f.) horse-leech.
- ZHDEL** (v. irr. tr.) to place, set, (rarely used however except in composition as in KSHI:ZHDEL, to place in, i.e. put, PRÍ:ZHDEL, to set loose, i.e. let go, etc.).
- ZHEBBA** (s. f.) (1) tongue. Zhebba yé shākhézhī, his tongue gets entangled, i.e. he stammers in speaking. Arāra zhebba yé do, he has a stammering tongue. (2) tail, lash (of a whip). Do Kobali tiāḷ dwé dré zhebbé wī, a Kubuli riding-whip has two

or three tails. (3) language, dialect. De Waziré lwara zhebba, the rough, lit. high, dialect of the Waziris. De Bannitsai pasta zhebba, the soft dialect of the Bannuchis.

**ZHEBQHAROND** (adj.) loose-tongued, i.e. talkative.

**ZHEGH** (s. m.) yoke (wooden, of plough).

**ZHEMAI** (s. m.) winter, cold weather or season.

**ZHENAI** (s. m.) youth, young man. Kshelai zhenai, a handsome youth. *Ē zhenia!* Ho, you! (to attract attention of a youngish man of about the same age as the speaker).

**ZHENKAI** (s. m.) boy, lad. *Ē zhenkaiya!* Ho, you! (to attract attention of a lad younger than the speaker).

**ZHÉWEL** (v. reg. tr.) to chew, masticate.

**ZHGHĀL** (s. m.) gravelly ground. Pa zhghāl kshé wos ma parawa, or **ZHAZH** do not gallop the horse on the gravel.

**ZHĪRA** (s. f.) beard.

**ZHIRAWAB** (adj.) having a large or long beard, heavily bearded.

**ZHMANZ** (s. f.) comb. De zhmanzé dër khōshī dī, a comb has many teeth. *Khpula zhīra pa zhmanz wulmēzha*, comb your beard with the comb.

**ZHOREL** See **ZHAREL**.

**ZHOWLA** (s. f.) resin (of tree). De gēmnē zhowla, bees'-wax, lit. honey-resin.

**ZHWANDAI** (adj.) (1) alive. De to wrūr mer waṇ au ēs byā zhwandai or shewai dai, thy brother was dead and is alive again. (2)

**ZHAUNDAI** live. *Zhaundai dunyo*, live-stock, flocks and herds, lit. live property.

**ZHWANDĪN** (s. m.) life, life-time. Che zhwandīn wī, mīzh wa byā sara mulākāt wukī, if we are spared, lit. if there be life, we shall meet again. De mo de plor pa zhwandona kshé dā kor shewai dai, that happened in my father's life-time.

**ZHWANDAI** (s. m.) yoke-peg.

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Kitob tamom shan,

Tālib loṛ shan ;

Pa kéṭa yé gerzédan,

Pa lāmbé shwan.

*The book was finished,*

*The student departed ;*

*I passed by his (empty) room,*

*I was consumed (with sorrow).*

## ADDENDA TO VOCABULARY.

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### A

ALWÉDEL See WALWÉDEL.

AṬKĀL (*s. m.*) *thought, reflection.* Saṛni, aṭkāl wuka! *consider (what you are doing) man! i.e., have a care.*

ĀVAI (*adj.*) *which is next, nearest.* Pa āvé khwo, or pa āvi lōrī, *this side, on the nearer side.*

### B

BĀBAR (*adj.*) (1) *unshorn, fluffy, long-haired.* Dā mol che lyā skwestai na dai bābar dai, *the animals that have not yet been shorn are woolly.* (2) *soft, friable.* Bābaré tizhé, *crumbling stones.*

BANDESHT (*s. m.*) *blockade.*

BATKĀHANAI (*s. m.*) *iron-dross.* De batkhanī ghundi tizhé, *nodular limestone, kankar.*

BÉKH See WÉKH. (2) *foot; bottom.* De ghra pa békh kshé, *at the foot of the hill.*

BĪNA (*s. f.*) *reality, truth.* Bīna dā wa, *the fact was.* Dagha bīna do, bela nishta, dā khabara rishtīnyé do, *this is the truth, there is no other (true version), this statement is true.*

BLAVZ (*adj.*) *close together, adjoining.* Platāniré blavzé roghlé, *the or BLAVZ regiments came on without intervals.* Dā keli blavz di sara, yo bel sara zhabh worwi, *these villages are close together, a man can talk from one to the other, lit the one hears talking with the other.*

### C

CHAMAN (*s. m.*) *space cleared of stones.* Spin chaman mi jor kaṇ do dermend depora, *I cleared a ligh'-coloured space for a threshing-floor.*

## D

**DARPADAR** (*adj.*) continually driven from one place or refuge to another. Shāmīrod reṭ dārpadar shan, *Ś. is kept perpetually on the move (by his enemies).*

**DĪR** (*s. m.*) *Dur*, member of a menial tribe among the Maḥsuds who manufacture sacking and felt. Dīron kamoya dī, *the Durs are menials.*

## E

**ĒNDĀI** (*adj.*) nearer, hither. Pa ēndyē khwo or pa ēndī lōri, *on this side, on the nearer side.*

## G

**GARDAN** (*s. m.*) skirt of a hill, where the hillside meets the plain, or the steeper slope of the hill begins.

**GHWUT** See *Vocabulary*. (4) *all*. De Shāhūr pa darré kshé ghwut Shāman Khel dī, *in the Shāhur valley they are all Shāmon Khels.* (5) *exact*. Ghwut dā manz kshé wula, *strike exactly in the centre.*

## H

**HAGHASÉ** See *Vocabulary*. (4) *only*. Na molīmēzhī che wéwd dai ke aghasé lmost dai, *it is not apparent whether he is asleep or only lying down.*

## J

**JAMJOLA** (*s. f.*) affianced bride, fiancée. Jamjola do, pa dagha de chā zhagh dai, *she is engaged, someone has a claim on her.*

## K

**KAMOYA** (*adj.*) menial, of low origin. See DĪR.

**KATSA** See KACH.

**KLAK** (*adv.*) See *Vocabulary*. (2) *severely*. Sar dār klak mi, khwazhēzhi, *I have a splitting headache.*

**KURWIZA** See **KURWAI**.

**KHWAND** See *Vocabulary*. (3) *feeling of health*. Mīra tebhā rosara dō, khwand mi nishta, *I have low fever, I am not feeling well.*

## L

**LANDAWAR** (*adj.*) *evil, wicked, unscrupulous*. Ghle landāwar dāsē ko, *thieves and scoundrels behave so.*

**LERAI'** (*s. m.*) *stomach.*

## M

**MAKHPAMAKH** See **MAKHAMAKH**.

**MANDA** See *Vocabulary*. Zer ka, pa mandā dā wol rovra, *look sharp, bring the news quickly.*

**MARGANDAI** (*adj.*) *dying, moribund.*

**MARAI** See *Vocabulary*. (3) Khwazha marai, *pancreas, sweetbread.*

**MĀṬAI** See **MĀṬIKAI**. Pa māṭi dā sandik wo mi khest, *I lifted the box with difficulty.*

**MĀYOR** See **MĀR**.

**MĀZSHĪLEDEL** (*v. reg. intr.*) *to play*. Wolata che chārē Sahibon māzshilēzhi, *the place where the English officers play games.*

**MĪSHT** (*adj.*) *settled, established*. Dwa-sara kolī tangzan sara mishta dī, *the two villages have camped down adjoining each other.*

## N

**NOLAT** See *Vocabulary*. Khwushai de ghre nolat yé, sarai na yé, *you are a stupid brute from the hills, i.e. savage, not a human being.*

## P

**PALQAI** (*s. f.*) *small ravine.*

**PAROPAI** (*s. f.*) *measure of capacity*. Paropai dwalas āstewyē lappé dī, *a paropai is twelve single-handfuls.*

**PĒRAI** See *Vocabulary*. Pēri zhagh wukan, *there came an echo, lit. a fairy shouted.*

PRÉ (adj.) cut off. Psha é ghwuṭṭa pré do, *the whole of his foot is amputated.*

PRÉKPIN See Vocabulary. (2) distance. Dāmra piékpin dai leke paréd pa sar, *it is about as far as the end of the parade-ground.*

## R

RET (adv.) See Vocabulary. (2) hard. Dré lawar yé wuwāhelan ret, *he struck me hard three times with a stick.*

## S

SAR See Vocabulary. Lezhkī sar lagawan, *I will rest, lit. lay down my head, for a little.* Pa khpul sar dā keṛi dī, *he did it himself, i.e. in person.*

SOYA See SÉYA.

SPANGOR (s. m.) praying-mantis. Spangarina mol wézhni set yé ko, *the mantises are killing the cattle and destroying them.*

SPEKA (s. f.) contemptuous treatment, insult. Dā sarai de mo ham-sāya waṇ, mo sara yé speka kṛa, *that man was my dependent he has (nevertheless) insulted me.*

SPŌKHEZ See SPÉKHEZ.

SHENNA (s. f.) rump.

## T

TANGA (s. f.) very narrow defile or pass.

TANGAI (s. m.) narrow valley.

TANGARAI (s. m.) very narrow valley or moderately narrow defile or pass intermediate between a tanga and a tangai.

TANZOAN (adj.) contiguous, absolutely touching. Tangzan sara nost di ghund, *they are all sitting crowded together.*

TAR...NA See Grammar, page 39. Tar bogh na kam dai, *not so far as the garden.* Tar bogh na lezhkī she dai, *a little further than the garden.*

TEK (adv.) absolutely (of colour). See TŌR and under SHODF.

TIRIYOLAI (adj.) brave, bold.

TOTIGHÉ (adj.) coming into ear. Juwor totighé dī, *the maize is just coming into ear.*

# TS

- TEËRAI** (s. f.) *holly-oak.*  
**TSLEËR** (s. m.) *reservoir, tank.*

# W

- WĀK** *See Vocabulary.* (3) *deputed powers.* Pa Badar kshé Dar-wéshé Bannitsi ta wāk wërkerai wāp, Mahsidé Bādsbā Khān ta wërkerai wāp, *at Badar Bannuchi was the plenipotentiary of the Darmesh Khels and Badshah Khan of the Mahsuds.*
- WALWÉDPL** *See Vocabulary.* (4) *to descend.* Ze pa dā shel kiz walwé-zhan? *shall I go down these stairs?*
- WIRONA** (s. f.) *bad terms, ill-feeling.* De mo wërsara wirona do, *I am on bad terms with him.*
- WOCHAWEL** *See ACHAWEL.*
- WOM** (s. m.) *stretch of arable land, especially in a valley or on bank of a stream.*
- WORAM** (s. m.) *door-fastener, loose prop.*
- WUCHKOL** (adj.) *afflicted with drought.* Khudai di wuchkol ka, *God visit you with drought (imprecation).*

# Z

- ZORYÉ** (adv.) *before, formerly, some time ago or since.* Zoryé mi wërta wéyeli di, poé kerni mi dai she, *I told him before, I made him thoroughly understand.* Zoryé dāsé wa, és dāsé na do, agha wakhé na dai, *formerly it was so, now it is not so, times are changed.*
- ZHAZH** *See ZHGHĀL.*





# INDEX TO WAZIRI VOCABULARY.\*

## A

- A, yo.  
 Abandon, to, prézhdel. See khalos.  
 Abdomen, geḍḍa, nas. See kulma.  
 Ability, kobī, tokat, was.  
 Able, kabil, laik.  
 —; to be. See shwel, rotel, also *Grammar*, p. 33.  
 Ablution (ceremonial), audas.  
 — (ceremonial, with earth), tébin.  
 About, (1) hamra, ghundi. (2) korta porta. See lōrai. (3) gerd.  
 Above, bondi, porta, pos.  
 Absolute. See spèra.  
 Abstinence, parhéz.  
 Abstraction. See ṭṣḷa.  
 Absurd, khwushai.  
 Abuse, zyaré. See shkanel.  
 —, to, shkanel.  
 Accent, ghwoṛa.  
 Accept, to. See kabil.  
 — -able, khwash.  
 Accident, balo, wakiyo.  
 Accidental, kudratī. See akhṭiyor.  
 Accidentally, khushki.  
 Accompany, to. See rasawel.  
 Accord, own, akhṭiyor, was. See khpnl.  
 Account, (1) hisob. (2) kissa.  
 — of, on, deṇora.  
 Accuracy, barobari.  
 Accusation, tohmat.  
 Accustom, to, riḡḡdyawel.  
 Accustomed, adat, riḡḡdai.  
 Ache, khwuzh.  
 Acknowledge, to, manel, pézhendel.  
 Acolyte, shékh.  
 Acorn, pergai.  
 Acquaintance, (1) baladī, baladgiri.  
 (2) āshno.  
 — -ship, āshnoyī.  
 Acquainted, balad. See pézhendel.  
 Acquire, to, krel, wokhestel.  
 Across, bondi, péri.  
 Act, chār, kissa, kor, khabara.  
 Active, ṭṣalok.  
 Address, to, zhaghawel.  
 Adhere, to, lagédel. See ṭing.  
 Adhesive, sréshan, sréshnok.  
 Administration, istizām.  
 Admit, to, manel, pézhendel.  
 Adopt, to, niwel.  
 Adornment, zīnat.  
 Adulterated, koṭa.  
 Adulteress. See kosīm, mèrōsha.  
 Adulterous, zināī, zinakor.

\* The following is an index, not a vocabulary, and the words to which reference is given should be turned up in the Waziri Vocabulary. Used as a dictionary the index will be found misleading. When a word required is not found in the index, other closely related words from the same root should be examined; if they afford no assistance, a synonym should be tried. Abstract and scientific words will usually be sought in vain, the ideas which they represent being foreign to the Waziri language.

- Adultery, zina.  
 Advantage, bida, faida, päida, sheg-  
 erä. *See* shammar.  
 Advice, nasihat.  
 Adze, täshez.  
 Afar, liré, wuriyā.  
 Affair, chär, kissa, kor, khabara,  
 momla.  
 Affect, to. *See* wähel.  
 Affection, mīna. *See* giron.  
 Afloat, gaḡ.  
 Afraid, to be, ḡarédél, tarsédél,  
 wyérédél. *See* tarsinda.  
 —, to make, ḡarawel, tarsawel,  
 wyéravel.  
 After, pas, pasé, wrusté. *See* bel,  
 wustāni.  
 — next, dréam.  
 Afternoon (early), zawol, péshin.  
 — (late), lmozdīgar.  
 Again, byā.  
 Age, (1) umar. (2) zamāna.  
 —, of, boligh. *See* ébō.  
 Agency of, by, bondi.  
 Agitate, zavrawel.  
 Agitated. *See* zavrédel.  
 Ago. *See* wakht, zand, zoryé.  
 Agony, āzob, khworī.  
 —, last, dzonkadan.  
 Agreed, jor. *See* ittifok.  
 Agreement, ikrār, ittifok, joresht.  
 Aid, émat, kumak, madat, nang.  
 Aim, (1) nazir. (2) matlab, murād.  
 — less, barlāyā.  
 Air, (1) bod, hawo. (2) surod.  
*Ajwain*, spērkai.  
 Ak, spelmai.  
 Alarm, dor, tars, wyera.  
 Alarmed, tarsinda.  
 Alchemist, kimiyyogar.  
 Alert, bédor, wīsh.  
 Alight, to be, balédél.  
 Alive, zhwandai.  
 All, hama, hamagī, ghunḡ, kull.  
 —, at, bilkul, mītlak.  
 Allow, to, manel, pézhendel.  
 Allowance (headman's), maliki.  
 — (tribal), muājab.  
 Alloyed, koṭa.  
 Almond, badon.  
 — tree, badon.  
 Alms, (funeral), iskāt, skāt.  
 —, (of supererogation), khairyot.  
 —, (votive), sadakā.  
 —, (at end of Ramazan), sarsoya.  
 —, (obligatory), zakot.  
 Alone, (1) gwushai, khāli. (2)  
 ādewai, āstewai.  
 Alphabet, takhta.  
 Also, hāḡ.  
 Altercation, aryésht, jaggarra,  
 momla, takror.  
 Altogether, mītlak, mutlak, mut-  
 lakan.  
 Always, hamésh, haméshā, har-  
 kalla, harwakht.  
 Amazed, akbak, aryon, brand.  
 Ambling, ābiyā.  
 Ammunition-pouch, kétsai.  
 Among. *See* kshé, tsir.  
 Amount of, hamra.  
 Amulet, towiz.  
 Amused, mashghil.  
 Amusement, léba, nendora.  
 Ancestors, plor nike.  
 Ancient, vronḡinai, wakhtinai, zan-  
 ḡān.  
 And, au.  
 Andamans, the, kāri daryob.  
 Angel, firishta, prīsta.  
 Anger, ghazab, ghussa, kār, trīkhai.  
*See* shaiton.  
 Angry. *See* ghussa.  
 Animal, dzanāwar, pse.  
 Ankle, shangerai.  
 Anna, mīrai.

- Anna, (quarter-) *kušira*.  
 Annoy, to, *rabarawel*, *ranzawel*.  
     *See taba*.  
 Annoyed, *ghorat*, *loṭband*, *kher*.  
 Annoyance, *āzob*.  
 Ancient, to, *ghērāwel*.  
 Another, *bel*.  
 Answer, *dzawob*.  
 Answerable, *zimmawor*.  
 Ant (black), *mézhai*.  
     — (white), *yīnan*.  
     — -hill, *mazhyétin*.  
 Antimony, *ronje*.  
 Anus, *ghor*.  
 Anvil, *sindon*.  
 Anxiety, *ḡor*, *gham*, *tars*, *wyēra*.  
 Any, *héts*, *tse*.  
     — -body, *hétsök*.  
     — -how, *nūr*.  
     — -one, *hétsök*, *tsök*.  
 Apart, *gwnshai*. *See tīkai*.  
     — -ment, *kéṭa*.  
 Aperient, *jaṛ*, *jullob*.  
     — (kind of), *jamālkéṭa*.  
 Apparent, *jawat*.  
 Appear, to. *See lidel*, *molim*, *shkora*.  
 Appearance, *rang*.  
     —, to make, *khatel*.  
 Appeased, *khwash*, *pakhulā*.  
 Appetite. *See khwand*.  
 Apple, *māñṛa*.  
     — -tree, *māñṛa*.  
 Apply, to, *kshézhdel*, *lagawel*.  
 Appoint, to, *kshénawel*.  
 Appointment, *dzōi*.  
 Apprehension, *tars*, *waswās*.  
 Apprentice, *shogerd*.  
 Approach, to, *rasédel*, *rotlel*. *See nezdé*.  
 Appropriate, to, *khwarel*. *See londi*.  
 Approve, to. *See kabil*, *khwash*.  
 April, *Sok*.  
 Aqueduct, *tarnowai*.  
 Arbitrarily. *See wuch*.  
 Arbitrate, to. *See Arbitration*.  
 Arbitration, *dréamwolan*, *munsiffi*.  
 Arbitrator, *dréam*. *See munsiffi*.  
 Argue, to. *See aryēsht*.  
 Argument, *dowa*.  
 Arise, to, *chegédel*. *See cheg*.  
 Arm, *los*, *wazar*.  
     — (fore-), *lécha*.  
     — (upper-), *gherai*, *léchai*, *meṭ*.  
     — -pit, *tikharg*.  
 Armour (chain-), *zghera*.  
 Arms, *barg*, *wasla*.  
 Army (disciplined), *fauz*, *lashkar*.  
     — (tribal), *lashkar*, *tora*.  
 Around, *geṛd*.  
 Arrange, to, *tarel*.  
     — -ment, *band*, *bandobast*,  
         *lyār*, *taṛin*.  
 Arrest. *See sholang*.  
     —, to, *nīwel*.  
 Arrive, to, *rasédel*.  
     —, to make, *rasawel*.  
 Arrow, *ghéshai*.  
 Arsenic, *sankiyā*.  
 Artful, *ṭag*.  
 Artillery, *tépkhona*.  
 As, *leke*, *tsangra*, *tsangré*.  
     — before, *haghasé*.  
 Ascend, to, *khatel*, *lákédel*.  
 Ascent, *péchimai*.  
 Ascetic, *zahid*.  
 Ashen, *kher*.  
 Ashes, *irā*.  
 Aside. *See dadḡa*, *khwo*, *palau*,  
         *tsang*.  
 Ask, to, *pushtel*. *See pashtanna*.  
     — for, to, *ghwushtel*.  
 Askance. *See gzhé*, *sterga*.  
 Asleep, *wéwd*.  
 Assafœtida, *anj*.  
 Assemble, to, *tolédel*, *wèrbézhédel*.  
     *See jamma*.

- Assembly, marakka.  
 —, place of, jamma, kétkai.  
 Assistance, émat, kumak, madat, nang.  
 Assuredly, hakka-pakka, kshelai sabit, mitlak. *See* yakin.  
 Astonished, aryon, brand, hairon.  
 Astounded, akbak.  
 Astray, khato. *See* paryoh.  
 Astrologer, najimi.  
 Astrology, najim.  
 At, kshé, pa, pèri.  
 Atom, batgerrai, zarra, zeraí.  
 Attached. (1) *See* tsir. (2) *See* mina.  
 Attack, biid.  
 —, to. *See* wáhal.  
 Attend to, to. *See* gham, katel.  
 Attention, ghaur.  
 Attraction, izzat.  
 Auger, gurmat.  
 August, Bâdri.  
 Aunt (by blood), trör.  
 — (by marriage), nandiär, tandiär.  
 Auspicious, yimborak.  
 Authority, (1) akhtiyor, wäk. (2) hakim.  
 — in, akhtiyormand.  
 Autumn, menai. *See* fasal.  
 Avenge, to, gaşel.  
 Awake, bédor, wish.  
 Aware, khabar.  
 Awe. *See* wäm.  
 Awfully. *See* reş.  
 Awfulness, dabob, wäm.  
 Awl, rinap.  
 Axe, teber.  
 —, small, tebergai.  
 — -haft, teberlostai.

## B

- Bachelor, lawand.  
 Back, (1) pastana, rostîn, stin. (2) liré.  
 —, (1) sho, shamzai. (2) tset.  
 (3) tsétai.  
 — (small of), ghoshai, mlä.  
 — -biting, shimat.  
 — -bone. *See* hadikai.  
 — -ing, nang.  
 — -sight, nazirdzoi, nazükét.  
 — -water, danç.  
 Bad, bad, kalp, kam, koşa, khanda-nai, kharop, naläik, reş, wiron.  
 Badly-behaved, bad-amali. *See* aib.  
 Bag, träta.  
 —, leather, gîdai.  
 Baggage, ashob.  
 — -net, lad.  
 Bake, to, (intr.) pakhédel.  
 —, (tr.) pakhawel.  
 Baking-iron, bat.  
 — -plate (iron), téghana.  
 — -stone, tabai.  
 Bald, pek.  
 Ball, tapakai.  
 Bamboo, bosh.  
 Band, ghaddai, topa.  
 Bane, balo.  
 Bank, ghworä.  
 —, vertical, kamar.  
 Banner, taghw.  
 Bannuchi, Bannûtsai.  
 Bare, (1) bai-band, läyâ. (2) *See* spēra, laghâr.  
 — -headed, sartör.  
 — -footed, ébal.  
 Bark, paţikai.  
 —, to, apédel, ghâpédel.  
 Barley, rébeshé.  
 — (husked and boiled), bāţé.

Barley-bread, rōṭa.  
 Barn, kéṭa.  
 Barrel (of firearm), derma.  
 Barren (female), nolāga, wucha.  
 — (land), bātī, laghār, shānd,  
 wukī.  
*Barsai, yēzha.*  
 Base, (1) kalp, koṭa. (2) koṭa.  
 Basin, kundél.  
 Basket, pémona, shkōr.  
 — (large), ṭokwar.  
 — (small), ṭokwarai.  
 Bat, (1) lmāshomak, lmāshom-  
 marghai. (2) lawar.  
 Bathroom, tartsibai.  
 Battery, tépkhona.  
 Battle, jaggafra, jang, mukad-  
 dma.  
 Bay (colour), sir.  
 Bayonet, kharjar.  
 Bazaar, bāzor.  
 Be, to. *See* [kédel], shta, shwel.  
 Bead, glass, mashkanṭyē.  
 Beads of rosary, tasbé.  
 Béak, māshika.  
 Beam, wēsha.  
 Bear, yēzh.  
 — cub, yēzhkétai.  
 —, to, (1) wrél. (2) zghamel.  
 (3) rowrel, dzōwel.  
 Beard, (1) zhīra. (2) léshan.  
 Bearded, slightly, tsīkāp.  
 —, heavily, zhirawar.  
 Beat, to, drabel, paryodel, ṭakawel,  
 wāhel.  
 — (drum), to, dangawel.  
 Beauty, kamol, kshelwolai.  
 Beautiful, kshelai.  
 Become, to, [kédel], shwel.  
 Bed (common), kaṭ.  
 — (superior), manjarai.  
 — (of ravine, etc.), shegga.  
 — cover, nkhai.

Bed-time, moghsitan.  
 Bedding, bishtara, paṭinai.  
 Bee, mechni.  
 Bees'-wax. *See* gémne, zhowla.  
 Befall, to, lagédél.  
 Before (in time), de sara, é sara,  
 pakhwo, vṛondi, zoryé.  
 — (of place) makhamakh, péshu  
 vṛondi.  
 Beg, to. *See* suol, zori.  
 Beggar, fakir, malang.  
 Beggar's bowl, kachkél.  
 Begin, to. *See* los, shiri.  
 Beginning, sar, shiri.  
 Begun, to have. *See* lagédél.  
 Behalf of, on, depora.  
 Behave, to, jorédél.  
 — badly, to, bad kṛel. *See*  
 adab.  
 Behaviour, kind, muléiza.  
 Behind, pasé, pa tset, wrusté. *See*  
 badal, wustiani.  
 Belching, grézai.  
 Belief, (1) bowar, itibor. (2) um-  
 mind, yakīn.  
 Bell, (camel-), zhaghzhagha.  
 —, small, gīngṛai.  
 Bellow, to, ghrabédél.  
 Bellows, banai.  
 Belly, gaḍōlyai, gedḍa, nas.  
 Belonging to, pa kor. (*See under*  
 ākhirat.)  
 Belongings, asbob, mol. *See* makh.  
 Below, kiz, korta, kshā, lar, londi.  
 Belt, (waist-), kamarband, wol-  
 mastanai.  
 —, (sword-), wrashkai.  
 — and pouches, kisbat.  
 Belts, barbast.  
 Bench, pərai-kaṭ.  
 Bent, kazhlékh, közh.  
 Beseeching, zori.  
 Beside. *See* khwo, tsang.

- Beside-self, be-khuda.  
 Bet, shart.  
 Betrayal of trust, khanat.  
 Betrothed (woman), kézhdeyé,  
sholanga.  
 Better, joṛ.  
 — of, to get the, londi kṛel,  
weṛ shwol.  
 Between. *See* manz.  
 Beware. *See* pām, sotel.  
 Bewitch, to, damawel.  
 Beyond, pèri.  
Bhang, bangyé.  
Bher-fruit, bèra.  
 — -tree, bèra.  
Bhoosa, biz, pīṛ.  
Bier, dzanoza.  
Bile, trikhai.  
Billow, chappa.  
Bird, margha.  
 —, large, marghe.  
 —, small, marghai.  
Birth, by. *See* asal, zot.  
 —, to give, dzöwel, rowfel. *See*  
nanga.  
Bit (riding-), dona, teberai, vīna.  
Bitch, spai.  
Bite, to, chichel, khwaṛel, rgħāstel.  
*See* khwula.  
Bitter, (1) trikh, shèra. (2) sakht.  
Black, tör.  
 — -mail, bēnga.  
 — -smith, pesh, koligar.  
Bladder, pikāñrai, spékhez.  
Blame, to. *See* grām, mulāmat.  
Blast, sirang.  
Blaze, to. (1) *See* lāmba. (2) daz-  
zawel.  
Bleary, léchan.  
Bleed, to. *See* rag.  
Blessed, yimborak.  
Blessing. *See* dawo.  
Blight. *See* tarkwunai.  
Blind, rind.  
 — by night, bāshīr, shaugīr.  
Bliss, janūt.  
Blister, tañṛoka.  
Blistered, tañṛoka.  
Block (of Martini), tréyé.  
 —, to. *See* isor, tam.  
 — -head, khélagai.  
Blood, wina.  
 — -feud, badi, mer, meṛai, pör.  
 — -money, pör.  
Blooming, avtéwun, lshelai.  
Blow, gurnat, sik, ṭāk, zgor.  
 —, to (*intr.*), chalédel.  
 —, to (*tr.*), pikawel. *See* pikai.  
Blowing, pikai.  
Bludgeon, lawar.  
Blue, shin.  
Blunderbuss, gharbīn.  
Blunt, poṭg.  
Board, takhṭa.  
 — (of book), wazar.  
Boast, to. *See* ghwara.  
Body, sirat.  
 — (dead-), meṛ, meṛai.  
Boil, shenzyé.  
 —, to, (*intr.*) khwaṭédel, yéshé-  
del; (*tr.*) khwaṭawel.  
Boiled, pékḥ.  
Boiled water, pakhé ébō.  
Boiling water, khwaṭawelyé ébō,  
yéshédelyé ébō.  
Bolt (food), to, ngheshtel, shrap-  
awel.  
Bone, haḍikāi.  
 —, large, haḍ.  
Book, kitob.  
 — -binder, kātéb.  
Booming, ḍangédo.  
Boot (long, riding), méza.  
Border, brīd, hadd.  
Boring, sirang.  
Born, paido.

- Borrow. *See* ghwushtel.  
 Bosom, ghyézh.  
 Both, dwa-sara.  
 Both ... and, hān hān.  
 Bother, rabar.  
 —, to. *See* ghorat, taghyir,  
     warbiz.  
 Bottle, shisha.  
 Boulder, khizhai.  
 Boundary, brid, hadd.  
 Bouquet. *See* gedai.  
 Bow, linda.  
 —, (fiddle-), lindai.  
 —-string, zhai.  
 Bowel, kulma, lapmin.  
 Bower, kundakha.  
 Bowl, kundél, tityé.  
 —, beggar's, kachkél.  
 —, wooden, kurwai.  
 Box, kulpai, sandik.  
 —, small, dablai, kulpikai, san-  
     dikai.  
 Boy, wörkai, zhenkai.  
 Brace and bit, barma.  
 Bracelet, chilai, kangar, mangwla,  
     washai.  
 Braces, barbast.  
 Brag, to. *See* ghwura.  
 Brain, maghz.  
 Brains, makhrezé.  
 Branch of tree, tsonga, mendau.  
 —, thin, qekai.  
 —, cut, ghanna.  
 — of water-course, lashtai.  
 Brass. *See* zyèf.  
 Brave, ner, tirzan. *See* mèro.  
 Bravery, mèrona, tira, tirzantüb.  
 Bravo, (1) shābāsh. (2) spoī.  
 Brawny, gerd.  
 Bray, to, aṇṇédél, naṇédél.  
 Braying, aṇṇézhai.  
 Brazen, masin.  
 Breach, mota.  
 Breach of-trust, khanat. *See* *under*  
     amonat.  
 Bread, marai. *See* tikala.  
 —, wheaten, nghan.  
 —, (barley-), röta.  
 —, bit of, khshan.  
 — baked on stone, kok.  
 — do. small, kokirai.  
 —, daily, rozī. *See* marai.  
 Breadth, planwolai.  
 Break, to (*intr.*), prékédél, préshé-  
     del. *See* mot.  
 —, to (*tr.*). *See* mot.  
 — into, to. *See* mot.  
 — up, to (*intr.*), (1) chaudel.  
     (2) laṭédél. *See* yo.  
 — up, to (*tr.*), chawel, wara-  
     wel.  
 — up land, to. *See* kirich.  
 Breakable, motawinai, nozak  
 Breakfast. *See* barézar marai, sabo  
     marai.  
 — (in Ramazan), parsha-  
     mai.  
 Breast, sina. *See* tai.  
 —-work, mörchn, tsaukai.  
 Breath, sāya.  
 Breathe last, to. *See* sélgai.  
 Breathing-space, qamma.  
 — upon, dam.  
 Breechloading, kuniz. *See* mota-  
     winai, tīpak.  
 Breeze, bod. *See* hawo.  
 Bribe, badyé.  
 —, to. *See* khwash.  
 —-taker, badyékhèr.  
 Brick, kheshita.  
 Bride, nowyé.  
 —-groom, mère, zim.  
 Bridge, pul.  
 Bridle, jawji.  
 Bright, rīnṛ, spin. *See* shughla.  
 —-ness, shughla.



- Brilliant, riñr, spñ.  
 Bring, to, rowastel, rowřel.  
 — forth, to, dzöwel, rowřel.  
     *See nanga.*  
 — forth dead, to, bira shwel.  
 — in, to, nennawéstel.  
 Brittle, motawínai, nozak.  
 Broad, (1) ghwut, plan. (2) *See under ghwořa.*  
 — -shouldered, plan.  
 Broil, to, sézel.  
 Broken (1) mot. (2) *See ařakai*, gad-wař.  
 —, broken in, broken through, bzha.  
 Broker, dallol.  
 Broom, rébez.  
 Broth, zémna.  
 Brother, vrer.  
 — -in-law, wokhshai, léwar.  
 Brow, wuchwélai.  
 —, (eye-), vridzyé.  
 Brown, kher, skañtai.  
 Bruised, khwazh, paryodelai.  
 Brushwood entanglement, ghanné.  
 Bubble, kwuřila.  
 Bucket, iron or leather, bikra.  
 —, wooden, karwatai.  
 Buckler, kangal.  
 Bud, ghıřa.  
 Buffalo, mesh.  
 —, young, dzét.  
 — -herd, meshböñ.  
 Bug, sřisha.  
 Build, to, jořawel. *See joř*, wáhel.  
 Building, jořesht.  
 Bull, ghwoya.  
 — -necked, makanđawar.  
 Bullet, gélai, mařdakai.  
 — -mould, kwulbit.  
 Bullock, ghotřkai, řorwai.  
 —, young, skhandar.  
 Bullrush, řilá.  
 Bunch, gédai, ghıřa.  
 Bundle, gadlai, kadđa, pañđa.  
 Bungalow, bangla.  
 Burden, bor.  
 —, of, lézhđai.  
 Burn, to (*intr.*), baléđel, swel.  
 —, (*tr.*), sézel.  
 Burnt (brick, etc.), pékħ.  
 Burr, zakħta.  
 Burrow, ghor.  
 Burst, to (*intr.*), chaudel.  
 —, to (*tr.*), chawel.  
 Bury, to. *See shākh*.  
 Bush, biřai.  
 —, small, biřakni.  
 Business, (1) gharaz, kissa, kor, momla. (2) kasab. (3) sando, wapor.  
 —, pressing, hājat.  
 Busy, péwokħta.  
 But, kho.  
 Butter, kuch.  
 Buttook, kunāřai.  
 Button, ghıñđa.  
 — -hole, ghwarwāsha.  
 Buy, to, křel, wokħestel. *See sando.*  
 Buzz, to, bañřéđel.

## C

- Cage, pañra.  
 Cairn, řellai.  
 Cake (of cowdung), drabla.  
 Calculation, hisob, shuměr.  
 Calf, skhandar.  
 —, unweaned, khsai.

Calf of leg, *paṇḍai*.  
 —, muscle of, *spīda*.  
 Call, to, *bālel*.  
 — to prayer, *āzān*, *bong*.  
 Called, to be, *nāmēdel*.  
 Calumnious, *shimatgar*, *shimatnok*.  
 Calumny, *shimat*.  
 Calved, *nanga*.  
 Camel, *yish*.  
 —, young, *jingai*.  
 —-bell, *zhaghzhagha*.  
 —-load, half, *gavanda*.  
 —-pannier, *kajowa*.  
 —-string, *mār*.  
 Camp, *irdi*.  
 Camping-ground, *mēla*.  
 Cane, *bosh*.  
 Canker, *yēzha*.  
 Canter. *See* *bāga*.  
 Cap, (percussion-), *paṭakha*, *tēpai*.  
 Capable, *kābil*, *lāk*.  
 Capriciously. *See* *wuch*.  
 Caravan, *bahīr*, *kārwon*.  
 Carcase. *See* *gaggar*.  
 Care, *īnar*, *pām*. *See* *aṭkal*.  
 — of, to take, *sotel*, *zgheshitel*.  
 —-ful, *bēdor*, *sambol*. *See* *īnar*,  
     *pām*.  
 —-taker, *kāshai*.  
 Carpenter, *trākonr*.  
 Carpet, *pāloz*.  
 —, (prayer-), *mīsālā*.  
 Carriage of body, *sirat*.  
 Carrier, *borīvol*.  
 Carrion, *mardor*.  
 Carrot, *gājāra*.  
 Carry, to, *wrel*.  
 — about, to, *gerzawel*, *shorawel*.  
 — away, to, *wrel*.  
 — off, to, *wrel*.  
 Cart, *gāḍi*.  
 —-road, *saṣak*.

Cartridge, *koṭīs*.  
 Case, *mukaddama*.  
 Cash, *naghd*, *nakd*.  
 —, for. *See* *los*.  
 Cast, to, *āchawel*, *ghurzawel*,  
     *tréyel*. *See* *rang*.  
 —, to be, *ghurzedel*.  
 Casto, *asal*, *zol*.  
 Castrated, *khassī*.  
 Cat, *pesha*.  
 Catarrah, *nazēla*.  
 Catch, to, *niwel*. *See* *lāk*, *shākh*.  
 — (foot), to, *blavsedel*.  
 Cattle, *mol*.  
 —-shelter, *vrōrai*.  
 Cauldron, *karērai*.  
 Cause, to, *rokrel*, *wèrkrel*, etc.  
 Cavalry, *risāla*.  
 —-man, *spor*, *svör*.  
 Cavo, *ghor*, *tserda*.  
 Celebrate, to, *tarēl*. *See* *nikokh*.  
 Celebrated, *doghī*, *mashahīr*, *molīm*.  
 Celebrity, *nomis*, *nūm*.  
 Cells, *wilāyāt*.  
 Centipede, large, *shēbla*.  
 —, small, *zenza*.  
 Centre, *manz*.  
 Cereals, *ghalla*.  
 Certain, a, *yo*.  
 Certainly, *bē-shakk*, *hakka-pakka*,  
     *kshelai sabit*, *mitlak*.  
 Certainty, *yakin*.  
 Chadar, *paṭkai*.  
 —, red, *tšinai*.  
 Chain, *dzandzār*.  
 —, small, *dzandzārni*.  
 —-mail, *zghera*.  
 Chair, *kwursi*.  
 Chalweshiti, *ṭalweshitni*.  
 Change, to, *badal krel*.  
 Channel, (irrigation-), *wélan*.  
 —, (subterranean water-),  
     *kuréz*.

*Chapatti*, *ṭikāla*.

——, (quarter-), *kankai*.

Chaplet, *tasbé*.

*Chapli*, *ṭapalai*.

Character, *khī*, *taba*.

——, bad, *badmāsh*.

*Charas*, *chars*.

Charcoal. *See* *skör*.

Charge, (1) *hawola*. (2) *brīd*. (3) *tél*. (4) *kiréya*.

Charity, *zakot*. *See* *wazīfa*.

Charm, *ida*, *mantar*, *towiz*.

*Charpoy*, *kaṭ*, *manjarai*.

*Chauk*, *kéṭkai*.

*Chaukidar*, *kāshai*.

Cheap, *arzon*.

Cheat, to. *See* *chal*, *ṭagī*.

Check, to. *See* *tam*.

Cheek, *baghwun*, *ngangai*.

Cheerful, *khandawīnai*, *vīyāl*, *wastnok*.

Cheese, *tarwa*.

Cherish, to, (1) *sotel*. (2) *shorawel*. *See under* *kina*.

Cherishing, *sotenna*.

Chestnut (colour), *shīn-nīlai*.

Chest-piece of coat, *garéwon*.

Chew, to, *zhéwel*.

Chewing the cud, *khshān*.

Chicken, *chargīrai*.

—— -pox, *serkai*.

Chief, *sarkor*.

*Chikore*, *zerk*.

Child, *wōrkai*.

——, with, *blorba*.

Childish. *See under* *khī*.

Children, *zaizod*, *zāmen-līṇṭa*, *zānbacha*.

*Chilghosa*, *zanṛghézai*.

Chimney-hole, *darīṭsa*.

Chin, *zenyé*.

*Chinkāra*, *lakashewai*. *See* *gherīsa-nai*.

Chip, *khallai*, *tétennai*.

——, small, *totenkai*.

Chirp, to, *chaghédél*.

*Chogha*, *choghā*.

Choice, *akhtiyor*, *was*.

Cholera, *wabo*.

Choose, to. *See* *āstel*, *khwash*.

*Chowry*, *mechgharīnai*.

Circular, *gerd*, *ghund*.

Circumcision, *sinat*.

Circumference, *mōrga*.

City, *bāzor*, *shār*.

Claim, *dowa*. *See* *momla*.

——, absurd or false, *khīla*.

Clan, *kom*, *psha*.

Claw, *mangwul*, *nīk*, *nikāra*, *panja*.

Clay, *khawardzīn*.

Clayey (soil), *chīker*.

Clear, *ghwut*, *jawat*.

Clean, *halol*, *pākīza*, *pok*, *sop*.

—— out, to. *See under* *khīrai*.

Cleaning-rod, *sikh*.

Cleft, *chod*.

Clench, to. *See* *mīṭai*.

Clever, *hushyor*, *lāik*, *zīrak*.

Cliff, *kamar*. *See* *zowa*.

Climate, *hawo*.

Climb, to, *khatel*, *lakédél*.

Clip, to, (1) *kaṭéyel*. (2) *skwestel*.

Clippers, *kharkhél*.

Clod, *kirich*, *liṭa*.

——, small, *liṭakai*.

Clog, *kanṛowa*.

Close, (1) *blavz*, *ganṛ*. (2) *reṭ*. (3) *ṭakālla*. (4) *pēri*. *See* *ṭarma*.

——, to, *tapel*. *See* *band*, *dap*, *isor*, *tam*.

—— with, to. *See* *walatēr*.

Cloth, *kapra*, *rakht*, *shōi*.

——, common red, *solai*.

——, homespun, *khamto*.

——, piece of, *renja*.

——, woollen, *sharai*.

- Clothes, *jomé*, *kapré*.  
 Cloud, *weryez*.  
 — of dust, *likhera*.  
 Clove, *lawang*.  
 Clover, *shawtala*.  
 Club, *qabiza*, *lawar*.  
 Clue, *bélghā*, *misol*, *pāta*.  
 Clump, *tipakai*.  
 Coat, native, *khat*.  
 Cock, *chirg*. *See kulangi*.  
 Code, *kānūn*.  
 Cohabitation, *guzrān*.  
 Coin, gold, *ashrafai*.  
 Coinage, Afghan, *nandramai ripai*.  
 —, British, *butwolé ar zaré ripai*.  
 Cold, *soré*.  
 —, *sor*.  
 Colic. *See geqda*.  
 Collar-bone, *grewyé*.  
 Collect, to, (*intr.*), *tolédel*,  
*wèrbézhédel*. (*tr.*) *See under*  
*jamma*, *gerda*, *ghund*, *sambol*,  
*also under largai*.  
 Colour, *rang*.  
 —, to, *rangawel*.  
 Comb, *zhmanz*.  
 —, (curry-), *kharkharn*.  
 —, (honey-), *gchinap*. *See pyāsa*.  
 —, (cock's), *charkhéla*.  
 —, to, *lmézhel*.  
 Combed, *lmatai*.  
 Combination, *itifikok*, *joresht*.  
 Come, to, [*radrimel*], *rotlel*.  
 — and go, to. *See arawel*.  
 — off, to, *latédel*.  
 — out, to, *khatol*.  
 — over, to, *walwédel*.  
 — up, to, *klwatédel*.  
 — upon, to, *lagédel*, *walwédel*.  
 Comestible, *laundébal*.  
 Comfort, *qod*.  
 — -able, *niyozmand*.  
 Comforting, *qodgir*.  
 Command, *hukm*.  
 Commission, *khalot*.  
 Commit, to, (1) *krel*. (2) *sporel*.  
 Companion, *mal*, *malgerai*.  
 — -less, *gwushai*.  
 — -ship, *malgértia*.  
 Company, *malgértia*.  
 Comparison, *makhā*.  
 Compassion. *See kulma*, *zre*.  
 Compensation, *nek*, *sharm*.  
 —, woman given as,  
*swara*, *tipa*.  
 Compete, to, *parawel*.  
 Competent, *balad*.  
 Competition, *barobari*, *makhā*.  
 Complaint, *gila*. *See gilamand*.  
 Complete, *pira*.  
 Complexion, *rang*.  
 Compulsion, *zur*.  
 Concealed, *ghelai*, *pef*.  
 Conceited, *kabarjan*, *ghaira*, *mazh-  
 rir*.  
 Condition, *shart*.  
 —, in hard, *klak*.  
 —, in soft, *tankai*.  
 Conduct, *amal*.  
 — out, to, *āstel*.  
 Cone of pine, etc., *kwutélíkha*.  
 Confess, to, *manel*.  
 Confidence, *bowar*, *itibor*.  
 Confidential, *klipul*.  
 Confiscate, to. *See mot*.  
 Confused, *nryon*, *gad-wad*.  
 Congratulate, to. *See yimborsk*.  
 Congratulations, *yimborski*.  
 Connected. *See khéshī*.  
 Connection, *gadwoli*, *klipulwī*.  
 —, sexual. *See ghawel*.  
 Consciousness, *hosh*, *yish*.  
 Consent, *razo*.  
 Consider, to, *ganfel*. *See ghaur*.  
 — as good as, to, *bālel*.

- Considerate. *See* mulciza.  
 Considerately. *See* adab.  
 Consideration, ghaur, kissa.  
 Constipation, shil, kwusht. *See*  
     *also under* kwundi.  
 Constitution, sirat.  
 Construct, to, jorawel. *See* jor.  
 Consultation, marakka, maslat.  
 Contact, to come into, lagédél.  
     —, to bring into, lagawel.  
 Contained, to be, dzüédel. *See* tsir.  
 Contend, to. *See* barobarî, makha,  
     parédél, *also under* makandawar.  
 Contented, khwash, rozî.  
 Contorted. *See* guzân.  
 Contract, îkrâr, téka.  
     —, to, niwel.  
 Contribution, compulsory, hawola.  
 Contrite, kshémon, lépkhor, pshé-  
     mon.  
 Control, kobî. *See* sambol.  
 Contused, paryodelai, khwazh.  
 Conversation, mashghîlo, mâzshilo,  
     zhaghédo. *See* mashghîl, zhaghla-  
     wel.  
 Converse, to, zhaghédél.  
 Convert to Muhammadanism,  
     parâcha.  
 Convict, to. *See* ârawel, gunagor,  
     mulâmat.  
 Cook, to, pakhawel.  
 Cooked, pékh.  
     —, to be, pakhédel.  
 Cookery, pakhtan.  
 Cool, sor.  
     —, to keep. *See under* karédél.  
 Copper, bangor, sarwéla.  
     —, of, masin.  
 Copulate with, to, ghawel.  
 Copyist, kâtéb.  
 Cord, mezzai.  
 Cork, khulpîtai.  
 Corn, ghalla.  
 Corn, unthreshed, dâlai.  
     —, green, til.  
 Corner, ghézhai, kunj.  
 Corpse, mer, merni.  
 Correct, salî.  
 Corrupt, tamador. *See* tama.  
     —-ness, tama.  
 Cotton, kârbéské.  
     —-flicker, doghdoghâi.  
     —-machine, lâjai.  
     —-plant, kârbéské.  
 Cough, tikhai.  
     —, to, tikhédél.  
 Council, tribal, jilga, marakka.  
 Counsel, marakka, nasihat.  
 Count, to, gauṛel.  
     —-ing, shumèr.  
     —-less, bé-shumèra.  
 Countenance, (1) khwula, makh.  
     (2) nang.  
 Counterfeit, kalp.  
 Counterpane, nkhai, taghar.  
 Country, (1) mulk, watan. (2)  
     khalk.  
 Courago, mèrona, narintöb, tira,  
     tirzantöb.  
 Course, (1) wal. (2) *See under*  
     tsaplai.  
     —, of, khud. *See* wélé.  
 Court-yard, talai.  
 Cousin, tarbîr, tèrpîr, nyoiye zyni  
     (m.); tarla, tèrpîr, nyoiye lîr (f.).  
 Cover, barghélai.  
     —, to. *See* peṭ.  
     —, to take. *See* dib.  
     — of book, wazar.  
     —-let, pâloz.  
 Covered, peṭ.  
 Covey, sail.  
 Cow, ghwo.  
     —-bell, gîngrai.  
     —-dung, ghushâyâ.  
     —-herd, ghébôn.  
     —-shed, ghéjal.

Co-wife, *ben*.  
 Crack, (1) *khāp*. (2) *chod*.  
 —, to (*intr.*), *chaudel*.  
 Crackle, to, *tāśédel*.  
 Cradle, *zangéya*.  
 Cramp. *See* *spina*.  
 Crane, *zoñtyé*.  
 Cream, *rash*.  
 Creature, poor. *See* *khworakai*.  
 Credit, *pör*.  
 Creep, to, *baiyédel*. *See* *khapparyé*.  
 —, to (flesh). *See* *dizh*.  
 Creeper (plant), *ghrangawa*.  
 Crescentade, *ghazo*.  
 Crest, *tsirekka*.  
 — of bird, *charkhéla*.  
 Crimo, *gunā*.  
 Cripple, *shiāl*.  
 Crooked, *kōzh*.  
 — ness, *kazhvolai*.  
 Crop of bird, *jijira*.  
 Crops, *ōbrā*, *fasal*.  
 Cross, to, *khwarédel*. *See* *péri*.  
 Crossed legs. *See* *palatai*.  
 Crossing, (river-), *pañañ*.  
 Crow, *kāñavragha*, *krāgha*.  
 —, to. *See* *ñān*.  
 Crowd, *ālam*, *khalk*.  
 Crown, *tāj*.  
 — of head, *tsirekka*.  
 Crumbs and ghee, *chirai*.  
 Crupper, *piyūwanñi*.  
 Cry, *sira*.

Cry, to, (1) *āpédel*. (2) *zharel*.  
 — out, to. *See* *zhagli*.  
 Cub, (bear-), *yézhkétai*.  
 Cubit, *ātn*.  
 Cuckold, *dāis*.  
 Cucumber, *badrang*.  
 Cudgel, *qabiza*, *lawar*.  
 Cuff, *tsappar*.  
 Cultivate, to, *karel*. *See* *karwanda*.  
 Cultivated, *karwanda*, *wédon*.  
 Cultivation, (1) *karwanda*. (2) *shariki*.  
 Cultivator, *sharik*.  
 Cup, *piyola*.  
 —, metal, *jom*.  
 — board, *kand*, *tok*.  
 Curb-chain, *dzandzirai*.  
 Curds, *moste*.  
 Curious, *nandorchī*.  
 Current, *gañ*, *jorī*. *See* *tèrédel*.  
 Curry-comb, *kharkharra*.  
 Curse, (1) *shèra*. *See* *dawo*. (2) *balo*.  
 Curtain, *parda*.  
 Custodian (of grave or shrine), *fakir*.  
 Custody. *See* *sholang*.  
 Custom, *ādat*, *nirakh*, *riwāj*.  
 Cut, to, *prékrel*, *skashtel*. *See* *ghutā*.  
 — down, to. *See* *garawel*, *lanñ*.  
 — nani, *tézhel*.  
 — off, to, *kañéyel*.  
 — throat, to. *See* *hñol*.

## D

Dagger, chore, *khunjar*.  
 Dam, *band*.  
 Damage, *nuksān*, *zarar*, *ziyon*.  
 —, to. *See* *ñikel*.  
 Damp, *nāwū*.

Damp, *limd*, *tond*.  
 — ness, *zyém*.  
 Dance, *ātāñ*, *masht*.  
 —, Waziri, *méndor*.  
 —, to, *gañédel*.

- Dandyism, *qawai*.  
 Danger, *qor*, *waswās*.  
 Dangerous, *bé-itibor*, *darsatnok*.  
*Darbar*, *dilbor*.  
*Darbari*, *dilbori*.  
 Dare-devil, *mast*.  
 Dark, *tyäre*.  
 ——— -coloured, *skanrai*.  
 ——— -complexioned, *skomr*.  
 ——— -ness, *tyäre*.  
 Dart, to *rapédel*.  
 Dash out, to, (*tr.*), *khwaṭawel*.  
 Date, (1) *tārikh*. (2) *khajira*.  
 ——— -palm, *khajira*.  
 Daub, to, *wukharel*. See *wāhel*.  
 Daughter, *lir*.  
 ———, (grand-), *lmasai*.  
 ——— -in-law, *nzhör*.  
 Daur, *Dawar*.  
 Dauri, *Dawar*.  
*Dawk*, *qāk*.  
 Dawn. See *sira*.  
 Day, (1) *vrez*. (2) *tārikh*.  
 ——— -light. See *vrez*, *spin*.  
 ——— and night, *shpé vrezé*.  
 ———, next, *sabo*.  
 ——— of death, *ajal*.  
 ——— of judgment, *kémat*.  
 ——— preceding Id, *de āj vrez*.  
 Dead, *mer*, *mardor*.  
 ——— body, *merai*.  
 ——— man, *merai*.  
 Deal, to. See *wapor*.  
 ——— in, to, *krel*. See *under largai*.  
 ——— kindly, to, *laurawel*.  
 Dealer, *sauḍogar*.  
 Dealings, *wapor*.  
 Dear, *giron*.  
 Death, *marg*, *mer*.  
 ——— -struggle, *dzonkadan*.  
 Debouchment, *khwula*.  
 Debt, *pör*.  
 Deceit, *chal*, *makar*, *paryob*, *ṭagi*.  
 ——— -ful, *makarjan*, *paryobi*, *ṭag*.  
 Deceive, to. See *khila*, *paryob*.  
 Decline, to. See *sāt*.  
 Deed, (1) *amal*. (2) *khatt*.  
 Deep, *zhawar*.  
 Deer, *pse*.  
 Default of male heirs. See *mīrot*.  
 Defeat, *larai*.  
 Defecated, *per*.  
 Defect, *aib*.  
 Defective, *aibnok*, *kam*.  
 Defence, *sambolesht*. See *sotel*.  
 Defiled, *bé-lmoz*, *kaker*, *laṣelai*,  
     *mardor*, *palit*.  
 ——— (food), *jīṭa*.  
 Defiling, *mardor*.  
 Degraded, *zahir*.  
 Degree, to such a, *dāsé*, *dora*.  
 Dejected, *ghamjan*, *ghamnok*.  
 Delay, *džad*, *zānd*.  
 Delicacy, *niomat*. See *under ghör*.  
 Delicate, *nozak*, *tankai*.  
 Deliccate, to, *likel*.  
 Deliverance, *khelos*.  
 Delivered, (1) *khelos*. (2) *nanga*.  
 Demon, *pèrai*.  
 Demonstrated, *sābit*.  
 Denial, *inkor*.  
 Dense, (1) *ganr*. (2) *khéla*.  
 Deny, to. See *mankör*, *toba*.  
 Dependent, *hamśāya*.  
 Deposit, (1) *khara*. (2) *amonat*.  
 ——— to, *āchawel*.  
 Depressed, *ghamjan*, *ghamnok*.  
 Depression, *zhawara*.  
 Deputation, *ninawotyé*.  
 Descend, *kizédel*, *walwédel*.  
 Descent, (1) *lwang*. (2) *asal*. See  
     *shajara*.  
 Desert, *bédiya*.  
 Deserted, *wuki*.  
 Deserts, *hakkdori*.

Deserving, laik. *See* hakkdori.  
 Desire, tanda.  
 Desist, to. *See* tam.  
 Desperate, (1) tang. (2) bad, ſing  
 Destiny, bakht, kismet, nasib,  
 takdir, tola.  
 Destroy, to. *See* rang.  
 Destroyed, halok.  
 Destruction, haloki.  
 Detain, to. *See* matāl.  
 Detained, sholang.  
 Determined, bad, ſing.  
 Devil, shaiton.  
 Devilry, masti.  
 Devoid of, hē.  
 Devoted, (1) khalosmand, mukhlis.  
 (2) shauki.  
 Dew, parkha.  
 Diadem, tāj.  
 Dialect, zhebbā. *See under* ārawel.  
 Diarrhœa. *See* dast, khushki.  
 Die, to, mrel.  
 — for, to. *See* sar.  
 Difference, (1) parkh. *See* moli-  
 mesht. (2) *See* āriya.  
 Different, nūr.  
 Difficult, giron, kalp, reſ, tang.  
 Difficulty, mātai, maſikni, taklif.  
 Diffused, rang. *See under* myēr.  
 Dig, to, kandel, ehogawel. *See*  
 kirich, wāhel.  
 Digestion, hazm.  
 Dignity, dabdabba, dābob.  
 Diplomatically. *See* chal, inar.  
 Direct, to, kehēzhdel, nīwel.  
 Direction, (1) lūrai, makha. (2)  
 mīsol.  
 Dirt, khīrai. *See* ghul.  
 Dirty, khachan, khīran.  
 Disabled, gud, shiāl.  
 Disagreeable, palit.  
 Disappear, to. *See* ghāib, ghelai,  
 werk.

Disappear behind, to. *See* ārawel.  
 Disc, ſikāla.  
 Discharge, to, (1) ai krel. (2)  
 chalawel. *See* khalos.  
 Disciple, cheſſrai, mūrīd, shēkh,  
 shogerd.  
 Discontent, algho, gila.  
 Discontented, khappa, marawwar.  
 Discretion. *See* chal, inar.  
 Discuss. *See* maskir.  
 Discussion, marakka.  
 Disease, bimori, opat, ranz, ranzirtin.  
 —, venereal, (1) bodipèrang.  
 (2) garmi, sozak.  
 Diseased, bimor, ranzir.  
 Disengaged, lāyā.  
 Disgrace, rangbadi, makhtori.  
 Disgraced, kaker, makhtōrai, zyēr.  
 Disguise, to, rang badal krel. *See*  
 under ajiḥa.  
 Dish, tiṭyē.  
 Disinherit, to. *See* mīros.  
 Disinterested, khalesmand.  
 Dislike, zisht.  
 Dismal, kher.  
 Dismiss, to, ai krel.  
 Dismount, to. *See* kiz  
 Disorder, khushki.  
 Disperse, to, laſēdel, yo yo shwel.  
 Display, to, uſhāyel.  
 Displeased, khappa, marawwar.  
 Disposition, khī, taba, tabiat.  
 Dispute, aryēſht, dowa, mukadda-  
 ma, takror. *See* āriya.  
 Disquiet, shor.  
 Dissatisfaction, algho, gila.  
 Dissipate, to. *See* werk.  
 Dissociated. *See* wēzor.  
 Distance, mazal, parkh, prēkrin.  
 Distant, lirē, wuriyā.  
 Distend, to. *See* ghajekka.  
 Distended, dad.  
 Distinction, molimesht.



- Distinguish, to. *See* parkh.  
 Distinguished, izzatnok.  
 Distortion. *See* guzān.  
 Distress, khworī, tangī.  
 —, to, zavrawel.  
 Distressed, to be, zavrédel.  
 Distribution, tribal, bakhra, twéggh, vésh.  
 Disturb, to, karawel. *See* dind.  
 Disturbance, pasod, shor.  
 Disturbed, to be, karédel.  
 Disunited. *See* síkh.  
 Ditch, kand.  
 Dive, to, qibédel.  
 Division, tribal, vésh.  
 — of village, chéla.  
 Divorce, talok.  
 Divorced, taloka. *See* khalos.  
 Divorcee. *See* taloka.  
 Do, to, krel.  
 Doctor, tabib.  
 Docked, land.  
 Document, khatt.  
 Dodge, chal.  
 Dog, spai.  
 Domesticated, gahé.  
 Done, tamom.  
 — for, halok.  
 Donkey, khar.  
 — load, khar-bor.  
 Doob, barawa.  
 Door, darra, tām̄ba, war.  
 — hinge, tekai.  
 — post, bozai, léchai.  
 — way, war.  
 Dot, tekai.  
 Dote, to, niyozédel.  
 Double, ghbarg.  
 — part of tunic, gand.  
 — dealing. *See* under chesh-tan.  
 Doubt, shakk.  
 — ful. *See* shakk.  
 Dough, ère.  
 Dower, mār.  
 Down, kiz, korta, parmakh.  
 — country, korta, kortanai.  
 — hill, lwang.  
 — stream, lar.  
 Drag, to (intr.) lāledel; (tr.) *See* wukshel.  
 Draw, draw out, to, wukshel.  
 —, to, likol.  
 Dread. *See* wām.  
 Dream, khéb.  
 Dregs, pich.  
 Dress, joma.  
 —, to. *See* joma, woghestel.  
 Dressy, dawalnok.  
 Dried up, jūnjer, sir.  
 Drill and bow, barma.  
 Drink, to, ghrapawel, tshel.  
 Drip, to, tsākédel.  
 Drive off, to. *See* makh.  
 — out, to, ai krel.  
 Drop, soskai.  
 — barrels. *See* motawīnai.  
 —, to, walwédel.  
 —, to make, walwawel.  
 Droppings, pechekké.  
 Dross (of iron), ba{khanai, spīn-kharé.  
 Drought, sra, sir kol, tanda, wuchkolai. *See* wuchkol.  
 Drove, galla.  
 Druggist, pasori.  
 Drum, dol.  
 —, big, damoma.  
 Dry, sir, wuch.  
 — up, to. *See* wuch.  
 — -ness, tanda, wuchwolai.  
 Duck, élai.  
 Dues paid to a holy man, shukarona.  
 — payable by Hindus, gang.  
 —, (transit-), mirai.  
 Dull-coloured and barren, spēra.

Dumb, gung.  
 Dun, samand.  
 Dung, ghul, led, pechakké.  
 Durree, darai.  
 Dust, gard, khairpal, kher-per,  
khoryé-peryé, klipanyé.  
 —, to. *See* péjau.  
 — -storm, bādoma. *See* klipa-  
nryé.  
 Duty, (1) mahsil. (2) parz.

Dwarf-palm, dellan, mazerrai.  
 Dwell, to, yésédel. *See* pand.  
 Dwelling, kör, két.  
 ——— fortified, binga, két.  
 Dye, for hands, etc., nakriz.  
 — for hair, wasma.  
 —, red, pon.  
 —, to, rangawel.  
 Dyer, nilgar.

## E

Each, har.  
 — one, har yo.  
 Ear, ghözh.  
 — of corn, wézhai, bambal.  
 —, in the, bambal, dāqé, totighé.  
 Early, ster. *See* barézar, wakht.  
 — morning, lmonza-wakht.  
 Earnest-money, baiāna, féya, lépa.  
 Earring, lashta, pilwātra, skonfai,  
 wālai.  
 Earth, khovra.  
 — -quake, zelzela.  
 East, gāng, lmúkhote, korta.  
 Easy, āson, sauka.  
 Eat, to, khwarēl.  
 — hastily, to, shrapawel.  
 Eclipse, tandar.  
 Eddy, ghāmbakai.  
 Edge, ghwora, mōrga, palau. *See*  
tsang.  
 — (cutting-), tēra.  
 Edifice, joresht.  
 Educated. *See* lwustel.  
 Education, dars.  
 Educational. *See* darsī.  
 Eel, kabe.  
 Effectual, mēranai. *See* under ida.  
 Effete, wrōst.  
 Effort, koshish, khworī, steryé.

Egg, yowya.  
 Eight-anna piece, délai.  
 Bither, yā.  
 Elapse, to, watel.  
 Elbow, tsangal.  
 Elder, mesher, ster.  
 Eldest, mesher, ster.  
 Elope, to. *See* maiz.  
 Elsewhere, belchēta.  
 Emaciated, dangar.  
 Embezzle, to, khwarēl.  
 — -ment, khanat.  
 Embrace. *See* ghyēzh, yézhā.  
 Embroider, to. *See* skéi.  
 Embroidered. *See* gul.  
 Embroiderer, skéigar.  
 Embroidery, kashida, skéi.  
 —, gold, tilla.  
 Emissary, banjorai.  
 Empty, dād, khwushai, lāyā, tesh,  
 wukī.  
 — -handed, tesh.  
 Encampment, irdī. *See* kaqlā,  
 kézhāi.  
 Enchant, to, damawel.  
 — -ment, dam, ésam, wazhm.  
 Enchanter, ésamgar.  
 Enclosure, (camel-), jwok.  
 Encouragement, dōd.

Encouraging, *ḍoḍgīr*.  
 Enroach. *See* *londi*.  
 End, *sar*, *ṭṣika*, *wustīānī*. *See* *kuna*.  
 — of family, *khēi*.  
 —, in the, *ākhēr*.  
 —, to come to an. *See* *khālos*,  
*mot*, *tamom*.  
 Endeavour, *koshish*, *khworī*, *steryé*.  
 Endure, to, *zghamel*.  
 Enemy, *dushman*.  
 Energetic, *chogh*, *takṛa*, *ṭṣālok*.  
 Energy, *takṛéyi*.  
 Engage, to. *See* *shūkhī*.  
 Engaged, *péwokhta*.  
 English, *Angrézi*.  
 — man, *Angréz*.  
 Enjoy, to, *niyozédel*.  
 — ment, *khwand*.  
 —, social, *mashghīlo*.  
 Enmity, *badi*, *dushmanī*.  
 Enough, *bas*.  
 Enquiry, *pashtanna*, *tapāos*, *tatik*.  
 Entangled. *See* *shākhédel*.  
 Enter, to, *nennawatel*.  
 — into (an arrangement), to,  
*joṛédel*.  
 Entire, (1) *dreṣta*, *régḥ*. (2) *wīndaṇ*.  
 Entrail, *larmin*.  
 Entreaty, *zori*.  
 Entrust, to, *sporel*.  
 Enumerate, to, *gañṛel*.  
 Envy, to. *See* *paṛsédel*.  
 Epilepsy, *mīrgai*.  
 Epistle, *khatt*.  
 Equal, *barobar*.  
 Equality, *barobarī*.  
 Erect, to. *See* *lāk*.  
 Error, *ghalatī*, *khatoī*.  
 Eruption, *ninyé*.  
 Escape, to, *tashol*.  
 Escort, *badragga*, *bosh*.  
 Establish, to. *See* *tam*.  
 Esteem, *kadar*.

Estrangement, *prékeryé*.  
 European, *Pèrangai*.  
 Evade, to. *See* *gharawel*.  
 Even, *hāṇ*, *lyā*.  
 — number, *dzavt*.  
 Evening, *māshom*, *wégā*.  
 —, late, *khutan*.  
 — prayer, *lmāshom*.  
 —, (yesterday-), *wégā*, *barā-*  
*yan*.  
 Ever, (1) *chère*, *héchère*. (2)  
*hamésh*, *hamésbā*.  
 Every, *hama*, *hamagi*, *har*.  
 — thing, *harṭse*.  
 Evil, *bad*.  
 —, bad, *kacha*, *koṭa*, *lanḍawar*,  
*reṭ*.  
 — eye, *nazīr*. *See* *nazīrboz*.  
 Exactly, *khāss*, *pīra*. *See* *ghwut*.  
 Examination, *nendora*.  
 Examine, to, *katel*, *dzīrawel*. *See*  
*gharawel*.  
 Excel, to. *See* *tēr*.  
 Excellence, *kamol*.  
 Exchange. *See* *badal*.  
 —, to, *badlawel*, *badal krel*.  
 Excite, to, *karawel*, *khézhawel*,  
*zavrawel*.  
 Excited, to be, *karédel*, *zavrédel*.  
 —, sensually, *mast*.  
 Excitement, *sensual*, *mastī*.  
 Exclamation of pain, *jaṛimor*.  
 Excrement, *ghul*.  
 Excuse, *bona*, *uzr*.  
 Excused, *āp*, *māf*.  
 Excuses, ready with, *dzawobgar*.  
 Executor, *wakil*.  
 Exempted. *See* *Excused*.  
 Exhausted, (1) *stērāi*, *zāif*. (2)  
*khālos*, *tamom*.  
 Exhibit, (1) *ushāyel*. (2) *āstel*.  
 Exhortation, *khutba*, *wāz*.  
 Exile. *See* *under werk*.  
 Exist, to. *See* *shita*.

Expectation, yakîn.  
 Expedition, military or punitive,  
 lâm.  
 Expenses. *See* khars.  
 Expensive, giron.  
 Experienced, balad.  
 Explain, to. *See* péyawel.  
 Exploit, tira.  
 Extend, to, rasédel.  
 Exterminated, to be. *See* khéi.  
 Extension. *See* minda.

Extinction of a family, khéi.  
 ——— of males of a family,  
 mirot.  
 Extinguish, wézhlo.  
 Extract, to, âstel.  
 Extraction, asal.  
 Extremely, qêr, nihāyat.  
 Eye, sterga.  
 ——— of needle, sim.  
 ———, evil, nazir. *See* nazirboz.  
 ———-lash, boñfo.

F

Fabricate, to, jorawel. *See* jor.  
 Face, khwula, makh.  
 ——— downwards. *See* gadūlyai, par-  
 makh.  
 Facing, makhamakh.  
 Faction, gundai.  
 Factory, kārkhona.  
 Faded, chiper.  
 Faeces, dast.  
 Failure, yila.  
 Fair, insopi.  
 ———-ness, insop.  
 Fairy, pèrai, shoipèrai.  
 Faith, imon.  
 ———, Muhammadan, din.  
 ———, good, imon.  
 ———-ful, wapador.  
 ———-fulness, wapo.  
 ———-less, bé-imon.  
 Fakir, fakir.  
 ———, wandering, malang.  
 Fall, to, ghurzedel, préwatel, téyé-  
 del, walwédel. *See* parto.  
 ———, to make, walwawel.  
 ——— asleep, to. *See* pet.  
 Fallen, naskör, pré.  
 Fallow, bati.

False, (1) bé-imon, darwéghzan.  
 (2) darwéghzan, mukhālif,  
 nāhakka, limd.  
 ———-ly. *See* khilop.  
 ———-ness, bé-imonī.  
 ———-hood, darwégh, khilop.  
 Fame, nomis, nūm.  
 Family, asal, kabila, kail, khélkhona,  
 kole, kör, tabar, zamen-linfa.  
 ———, noble, khānawoda.  
 Famine, kät.  
 Famous, doghi, mashahir.  
 Fan, babézn.  
 Fanatic, Muhammadan, ghāzi.  
 Fang, nésh.  
 Far, far off, liré, wuriyā.  
 Fare, kiréya.  
 Farewell. *See* sporol.  
 Farthing, kunjeka.  
 Fast, (1) shakh, tñg. (2) zer. *See*  
 sakhti.  
 ———, Muhammadan, naiyora,  
 rüza.  
 Fasting, rézhatai.  
 Fat, tsörb.  
 ——— wozda.  
 ———-ness, tsarbwojai.  
 Fate, bakhit, kismat, nasib, takdir,  
 tola.

Father, plor, (bābā, dādā, kākā).

—— in-law, skhar.

Fathom, waz.

Fault, aib, gunā. See grām,

mulāmat.

Faulty, aibnok.

Favour, shegerā.

—— with God and man, bavakat.

Favourably inclined, nékho.

Fear, qor, tars, wyēra.

——, to, darédel, tarsédel, wyérédel.

Feast, funeral, shīma.

Feather, pakha.

February, Tarkhé Myāsht, Orbeshé Myāsht.

Feed of horse, tibra.

Feel, to, wukshel.

Feeling, ill, badiyat, wirona.

Feelings, taba.

Fellow, sarai.

—— -villagers, kelai.

Felt, thick, lamtai.

Female, sheza.

Fence of thorns, shpél.

Ferry. See patañī.

Fertile, tsōrb.

Fester, to. See zolan.

Festival, yid.

Festivity, yid.

Fotter, zelwāne.

Feud, badi, pōr.

Fover, tebba.

Few, lezh, lezhki.

Fiancee, jamjola, kézhdeljé,  
sholanga, vratina.

Fibre, dzir.

Kiddle, sarindan.

—— -bow, lindai.

Fidelity, wapo.

Fie, toba.

Field, paṭai, wéshkai.

Fields, mulk.

Fierce, bad.

Fight, balwa, jang.

Fighting, jaggārā, jang, mukadama.

—— -man, mlātarelai.

Figure, (1) but, tséra. (2) lashta,  
sirat, wuna.

File, siyon.

——, to, siyónawel. See siyon.

Fill, to. See ḡak.

Filled with. See cheshtan.

Filly, biyōñā.

Filth, khirai.

Find, to, mindel

—— out, to. See molim, molimesht,  
sabi.

—— room, to, dzōédel.

Fine, jurm, jurmona, noghā.

——, (1) qēr, kshelai. (2) narai.

Finger, guta.

—— -breadth, guta.

Fingered, loswaiyinaí.

Finish, to. See khalos, mot, pim,  
tamom.

Fir, nashitar, srapp.

Fire, yor.

——, to, chalawel. See qazz, khalos.

—— at, to, qazzawel.

——, to be on, balédel, swel.

—— -arm, ṭipak, bandikhi.

—— -place, igharai.

—— -wood. See largai.

Firing. See chalawel.

Firm, klak, ṭing.

First, (1) awwal. (2) avtéwun.

—— youth, in, avtéwun.

Fissure, chod.

Fist, mītai.

Fit, (1) bōida. (2) lāik.

——, to be, jořédel.

—— -ness, lāiki.

Fix, to, tařel. See ṭāk, ṭsir.

Flabby, tankai.

- Flageolet, *pikāṇṛai*.  
 Flagstaff, *lakarṛa*.  
 Flame, *lāmba*.  
 Flank, *teshai*.  
 Flap, to. *See wāhel*.  
 Flare, to. *See lāmba*.  
 Flash, to, *bréshédél*, *parkédél*,  
*zálédél*.  
 —, to make, *prekawel*.  
 Flask, *pataakai*.  
 Flat, (1) *pést*, sam. (2) *belmang*.  
 —, upper, *sabot*.  
 Flattery, *khwashāmandi*.  
 Flavour, *khwand*, *mazza*.  
 Flea, *wrezha*.  
 Flee, to, *parédél*, *tashel*.  
 Fleet, *sakht*.  
 Fleeting, *pāni*.  
 Flesh, *ghésha*.  
 Flick, *khṛāp*.  
 Flight, *sail*.  
 Flighty, *sandoi*.  
 Fling, to, *āchawel*, *ghurzawel*, *tréyel*.  
 Flint, *bakar*.  
 — -lock, *bakarī*, *chalchmakhi*. *See*  
*ṭipak*.  
 Flit, to, *shorédél*. *See under arwoh*.  
 Flock, *kandek*, *ramma*.  
 Flocks and herds, *ghyēla*.  
 Flood, *toi*, *khertōi*, *niz*.  
 Flour, *donṛa*.  
 Flow, to, *baiyédel*.  
 Flower, *gul*.  
 Flung, to be, *ghurzedel*.  
 Fly, *mech*.  
 — -slap, *mechgharīnai*.  
 — away, to, *wṛātel*.  
 Foal, *biyōṇṛ*.  
 Foam, *kwurbéz*, *lyaré*.  
 Fodder, green, *khid*.  
 Fœtus, *haml*.  
 Fold, *wal*.  
 Folded. *See ghbarg*.  
 Follow, to. *See wustīānī*, *mand*,  
*wāhel*.  
 — about, to. *See gorzedel*.  
 Follower, *banjorai*, *mürīd*.  
 Following closely, *arkhan*.  
 Fond, *shauki*. *See shauk*, *mīna*.  
 — -ness, *shauk*.  
 Food, *khwarok*, *marai*, *tswērai*.  
 Fool, *khwushai* *sarai*, *khélagai*.  
 Foolish, *khwushai*, *khéla*, *amak*.  
*See zyēr*.  
 Fool, (1) *psha*. (2) *knaa*, *wékh*.  
 —, on, *palai*.  
 — -man, *palai*.  
 — -print, *mand*.  
 Pop. *See dawalnok*.  
 Foppishness, *ḍawal*.  
 For, *depora*. *See bondi*.  
 Force, *zör*.  
 —, in, *jorī*.  
 Ford. *See pataṇṛ*.  
 Fore-arm, *lécha*.  
 — -head, *sanzella*, *tsanda*,  
*wuchwélai*.  
 — -leg. *See psha*.  
 — -noon, *barézar*.  
 — -sight, *zakha*.  
 Foreign, *bédiānni*.  
 Forest, *zangal*.  
 Forfeit, to. *See mot*.  
 Forget, to. *See vyēr*.  
 —, to make, *vyērāwel*.  
 Forgive, to, *bakhshel*.  
 Form of hare, *samgholai*.  
 —, to, *nīwel*.  
 Former, *vṛondīnai*, *zandān*.  
 Formerly, *de sara*, *é sam*, *pakhiwo*,  
*wakhti*, *zand*, *zoryé*.  
 Formidable, *darsatnok*.  
 Fort, *kila*.  
 Fortification, *mörcha*.  
 Fortune, *bakht*, *c/c*. *See Fate*.  
 Poster, *See rāvdol*.

Foster, to, sotel.  
 Fouling, khīrai, tōrkai.  
 Found, to be. *See* mīndel, shta.  
 Fountain, chinnaṇ.  
 Fours, on all. *See* khapparyé.  
 Fowl, chirga.  
 Fox, bazhawa, trèrai.  
 Fragile, motawīnai, nozak.  
 Frantic, wazhmdor.  
 Free, khalos, lāyā.  
 Fresh, avtéwun.  
 Friday, jima.  
 Fried, taliya.  
 Friend, āshno, dést, khésh, khpul.  
 ——— -ship, āshnoyī, khéshi, yā-rona.  
 Frighten, to, ḍarawel, wyèrawel.  
 Fringe (1) dzīndai, (2) pal, pékai.  
 Frog, chīngash.  
 From, na, la...na. *See* bondi.

Front, makh. *See* vṛondi.  
 Frontier, brid, nakhsha, saryad.  
 Frown, to. *See* triv, wuchwélai.  
 Froth, kwurbéz.  
 Frozen, karang.  
 Fruit, méwa.  
 Fry, to. *See* taliya.  
 Fuel. *See* largai.  
 Full, (1) ḍak. (2) pīra. (3) sakka.  
 (4) *See* cheshtan.  
 ——— -blood, asil.  
 ——— -blown, blang.  
 ——— -cock, on, ḍaḍ.  
 ——— -grown, pékh.  
 Funeral, dzanoza.  
 ——— -alms, skāt.  
 ——— -feast, shīma. *See* nemma.  
 Furious, wazhmdor.  
 Furnace, dikōn', mandau.  
 Furniture. *See* makh.

## G

Gaiety, masti.  
 Gain, bīda, fāida, gaṭṭa, sīd.  
 Gall, trīkhai.  
 Gallant. *See* Brave.  
 Gallantry. *See* Bravery.  
 Gallop, to (*intr.*) parédel, tashol, trapédel; (*tr.*) parawel, trapawel.  
 Gallows, ghargharra.  
 Gambling, juworai.  
 Game, (1) léba. (2) shkor.  
 Gang, ghaddai, topa.  
 Ganges, Gāng.  
 Garden, bogh.  
 Gardener, bāghwon.  
 Garlic, wīzha.  
 Garment, joma.  
 ———, upper, khat.  
 Gash, to, shrapawel.  
 Gate, darwoza.

Gather together, to. *See* jamma.  
 Gauntlet, daskara.  
 Gay, mast.  
 Gazelle, lakashewai.  
 Gear. *See* makh.  
 Gelt, khassi.  
 Generation, pèrai.  
 ———, female organ of, kuna.  
 ———, male organ of, ghūn.  
 Generosity, sakhītōb, sakhowat.  
 Generous, sakhī, sakhowatī, patang.  
 Gentle, éman.  
 Gently, wrō.  
 Genuine, asil.  
 ———, not, naklī.  
 Get, to, kṛol. *See* paido, shwel.  
 ——— along with, to. *See* guziān.  
 ——— better, to. *See* joṛédel.  
 ——— out, to, watel.

Get out! *See* bo, harra, hōā, kaṭṭé, kwurré, shoé.

— out of way, to, ghaṛédel.

— up, to, wrätel.

*Ghazi*, ghāzī.

*Ghee*, ghōṛī.

Gibbet, ghargharra.

Giddy. *See* sar.

Gift, bakhsh, bakhshish, soghāt.  
*See* lāyā.

Giggle, to, khwaṭédel.

Gin, (cotton-), lajai.

Ginger, sind.

Gird loins, to. *See* mlā.

Girdle, téghana.

Girl, jilkai.

Girth of saddle, tong.

Give, to, bakhshel, rokṛel, dèrkṛel, wèrkṛel.

— way, to, préshédel, prékédel.

Glad, (1) khwash. (2) rozī.

Glance, to, katel.

Glare of sun, gharma.

Glass, shisha.

Glitter, to, parkédel, zalédel.

—, to make, prekawel.

Gloat, to, niyozédel.

Glue, srésh.

Gnaw, to, ṭikel.

Go, to, chalédel, [drimel], tèredel, tlél, rotlé, dèrtlé, wèrtlé.

— and come, to, ārawel, chalédel.

— about, to, gerzédel, shorédel.

— away, to, tlél.

— between, rébor.

— down, to, kizédel, walvédel.

— forth, to, watel.

— off (firearm), to, chalédel.

— out, to, watel.

— over, to, khwarédel.

— round, to, gerzédel.

— up, to, khalel.

— up, to make, khézhawel.

Goat, wez.

— -herd, wazbōn.

Goat's-hair, wuzhghwuné.

Gobble, to, shrapawel.

God, Allā, Khudai.

Gold, sre-zar.

— coin, ashrafai.

— -smith, zargar.

Gone bad, chenjān.

Gong, téghana.

Gonorrhoea, garmi, sozak.

Good, shegera.

—, imondor, karra, mēranai, nél, régh, she.

— -health, barakat.

— -looking, kshelai, shoista.

— -natured. *See* taba.

Gossips' meeting-place, damborni.

Government, Sarkor. *See* istizām.

Governor, bākim, wakil.

Grace, mīnda.

Gracious, mērmon. *See* laurawel.

Graft, to. *See* nol.

Grain, (1) ghalla. (2) nāna.

—, winnowed, réshay.

— and chaff, dermend.

— -sieve, ghalbél.

Gram, chaṭṭa.

—, boiled and cleaned, gingeré.

Grand, dèr.

— -daughter, lmasai.

— -father, nīke.

—, (great-), ghwaṛnike.

— -mother, nio.

—, (great-) ghwaṛnio.

— -son, lmasai.

Grant. *See* mesherona.

—, religious, wakab.

— to holy man, shukarona.

Grape, mélawā.

Grapple, to. *See* brid under āchawel, naskora, walatèr.

Grass, woshe.



- Grass, coarse, *čilai*, *mashkanfai*.  
 —, (*doob-*), *barawa*.  
 —, (*spear-*), *surmal*.  
 Grateful. *See* *manel*, *néki*, *shegerfa*.  
 Gratis. *See* *lâyâ*.  
 Gratitude to God, *shukar*.  
 Grave, *gabar*.  
 —-yard, *gëriston*, *meryëstin*, *mukbîra*.  
 Gravel, *zhghâl*.  
 Grazo, to, (*tr.*), *péwel*, (*intr.*), *tsarel*.  
 Grazing, *péwana*, *tsarwanda*.  
 Great, *dër*, *ghwut*, *stor*.  
 Greater, *dër*, *ziyot*, *pa . . . tër*.  
*See under* *âchawol*.  
 Grease, *ghûr*.  
 Greed, *khîras*, *tama*.  
 Greedy, *khîrasnok*, *tamador*.  
 Green, *shîn*, *zarghîn*. *See* *zarghî-nédel*.  
 Greeting, *pashtanna*, *salom*.  
 Groy, *khêr*, *shîn*.  
 —, partly, *brag*.  
 —, turning, *gzhavzh*.  
 Greyhound, *tojî spai*.  
 Grieve, to. *See* *armond*.  
 Grieved, *ghamjan*, *ghamnok*, *khapgon*, *khappa*.  
 Grind, to, *wonfel*.  
 Grindstone, *andra*.  
 Grips. *See* *walatër*.  
 Groan, *jařimor*, *perýod*.  
 Groin, *spëkhez*. *See* *kulma*.  
 Groove, *rakh*.  
 Grooved, *rakhdor*.  
 Ground, *mzeka*, *watan*.  
 —, bare, *daggar*.  
 Grouse, (*sand*), *đabara*.  
 Grow, to. *See* *paido*.  
 — high, to. *See* *đondai*.  
 Grudge, to. *See* *parsédel*.  
 Guard, (1) *badragga*, *bosh*. (2) *părădor*.  
 —, to, *sotel*, *zgheshitel*. *See* *sambolesht*.  
 Guest, *wulma*.  
 Guide, (1) *See* *balad*. (2) *misol*.  
 —, spiritual, *stona*.  
 Guilty. *See* *gunagor*, *mulâmat*.  
 Guinea-worm, *spanfşai*.  
 Gullet, *sra marai*.  
 Gulp, *ghrap*.  
 Gum, *wrai*.  
 Gun, *řipak*, *bandikh*.  
 — (artillery), *tépa*.  
 —, large-sized, *shéyind*.  
 —-powder, *dori*.  
 Gusto, *khwand*.  
 Gut, *kulma*.

## H

- Habit, *âdat*. *See* *riřhdai*.  
 Habituated. *See* *riřhdai*.  
 Hack, to. *See* *ghuts*, *shřapawel*.  
 Haft, lostai.  
 Hail, small, *zhaghzhagharai*, *zhali-aghara*.  
 —, large, *zhâlai*.  
 —-storm, *zhaghzhagharai*, *zhalin-ghara*.  
 Hair, *wështe*.  
 — above a woman's forehead, *worbel*.  
 —, long, *tsannyë*.  
 —-dye, black, *wasma*.  
*Haji*, *âji*.  
 Hale, *chaman*.  
 Half, *nim*.  
 —-brother. *See* *vrër*.

Half-mad, l<sup>é</sup>waushik.  
 Halt, méla.  
 —, to, darédel. *See* matál.  
 Halting-place, méla.  
 Hamlet, kelakai.  
 —, outlying, bon<sup>da</sup>.  
 Hammer, tsé<sup>tai</sup>.  
 — of gun, la<sup>tak</sup>ka, mosha.  
 —, to, takawel. *See* tak.  
 Hand, los.  
 — (4 inches), chop<sup>a</sup>.  
 —, open, tsapp<sup>a</sup>r, sapp<sup>a</sup>r.  
 —-breadth, chop<sup>a</sup>, khapp<sup>a</sup>ryé.  
 —-ful, gh<sup>i</sup>ta, lappa, lostai.  
 —-ful, (single-), lmanz.  
 —-ful, (double-), khapp<sup>a</sup>r.  
 —-kerchief, rimol.  
 —-maid, winza.  
 —-mill, méchan.  
 —-writing, khatt.  
 —-written. *See* kitob.  
 Handle, lostai, mi<sup>tai</sup>.  
 — of mill, lmonzai.  
 Handling, delicate, inar.  
 Handsome, kshelai, shoista.  
 Hang, to. (1) *See* dzwèrand, lálédél.  
 (2) *See* ghargharra, zandai.  
 — down, to, lálédél.  
 Happen, to, la<sup>té</sup>dél, préwate<sup>l</sup>,  
 shwel.  
 Happiness, khwashí.  
 Happy, (1) khwash, mashghí<sup>l</sup>.  
 (2) yimborak.  
 Hard, (1) klak, pilodí, ret, t<sup>i</sup>ng. (2)  
 lwar.  
 —-pressed, tang.  
 —-working, khworikash.  
 Hare, séya.  
 Harm, ziyon.  
 Harry, to, wúhel. *See* under gzhé.  
 Harsh, lwar.  
 Harvest, fasal. *See* Gbrá.  
 Hatch, to, ástel, mashel.

Hateful, wézor, zisht.  
 Hauteur, kabar.  
 Have, to, larel.  
 — to do with, to. *See* gadwolai,  
 wézor.  
 Head, sar.  
 — of plant, bambal.  
 — of maize, séta.  
 — of spear, ganje, sél.  
 — of water-course, wark<sup>h</sup>.  
 —-ache, khushkí.  
 —-cloth, woman's, tsínai, tekrai.  
 —-dress, jarawinai.  
 —-do, exaggerated, mandos.  
 —-long, parmak<sup>h</sup>.  
 —-man, malik.  
 —-rope, single, silai.  
 —-ship, headman's allowance,  
 malikí.  
 —-stall, tarsèrai.  
 —-strong, akhtiyormand.  
 Health, in good, jor.  
 Healthy, régh, tanderest, barakatí.  
 Heap, ambor, dālai, damborai, t<sup>i</sup>p.  
 Heaped up (crops, etc.), ké<sup>t</sup>a.  
 Hear, to, worwédél.  
 Heart, zre.  
 —, by. *See* zawt.  
 Hearth, yèrabal.  
 Heat, taudwolai, to.  
 — of sun, gharma, ghorma.  
 — of mid-day, intense. *See*  
 gharma.  
 —, in, aryū, ghwoyema, yishema.  
*See* under tēr.  
 —, prickly. *See* ghwarmaka.  
 —-spot, ghwarmaka.  
 Heaven, (1) ásmón. (2) janāt.  
 Heavy, drind, sakht.  
 — (clay), srésheñ, sréshnok.  
 — (rain), gan<sup>ñ</sup>.  
 — (soil), chiker.  
 Hedge, wèran, ké<sup>r</sup>r.

- Hedgehog, shezhgai.  
 Heel, pinda.  
 — -ropes, péchwāré  
 Heigho, hai hai.  
 Heir, distant, wāris.  
 Hell, dézakh.  
 Helmet, khél.  
 Help, émat, kumak, madat, nang.  
 —, to. See parda.  
 — -er, wāsila.  
 — -less, ājiz, khwor, bé-wassa.  
 — -ness, ājizi, bé-wasti, khworí.  
 Hem, lmoñai.  
 Hemp-drug, bangyé, chars.  
 — -fibre, sañ.  
 — -plant, bangyé.  
 — -taker, charsi.  
 Hen, chirga.  
 Herd, galla, géviār, poda.  
 Herdsman of cattle, ghébün.  
 — of buffaloes, meshbün.  
 — of goats, wazbün.  
 Here, délé, dolata.  
 • Hereditary, mirosi. See miros.  
 Hew down, to. See land.  
 Hide, to. See ghelai, peñ.  
 Hide, gaggar, péstikai, tsarman.  
 —, raw, wzhen.  
 High, cheg, lwar, wízhd.  
 — -lying, pos.  
 Highway-man, lyärwaiyinni. See wáhel.  
 — -robbery, shik.  
 Hill, ghar, ghundai.  
 — -man. See ghar.  
 Hillock, ghundakai.  
 Hilt, mītai.  
 Hind. See wrusté.  
 — -leg. See psha.  
 Hinder, to. See mané.  
 Hindu, Indi, Indikai; Indawa.  
 Hinge of door, tekai.  
 Hire, kiréya.  
 History. See kisa.  
 Hit, to, lagédel, wáhel, wíshetel.  
 —, to be, lagédel.  
 — with, to, lagawel.  
 Hoarse, laghé.  
 Hobbling by fore-legs, díbak.  
 — by fore and hind leg, shkél.  
 Hold, to, (1) níwel, sotel. (2) See zghárai.  
 — against, to, nínel.  
 — in, to. See sambol, ñing.  
 Holder, } cheshitan.  
 Holding, }  
 Hole, ghor, mota, sarwai.  
 — in ground, grichai, kandgho-lai.  
 Holes, full of, bzha.  
 Hollow, zhawam.  
 —, dad.  
 Holy man, ákhwund, pí.  
 — place, Muhammadian, kibla.  
 Home, kúr.  
 —, nomad, kadqa.  
 —, at. See kelai.  
 — -spun, shai.  
 Hone, spinkhwāra.  
 Honest, imondor, momin, sam, spin.  
 Honey, gémne.  
 — -comb, gémne, pyāsa.  
 Honour, (1) izzat. (2) ghairat, hayo, sharm.  
 Honourable. See hayo.  
 Honoured, izzatnok.  
 Hoof, kánñowa.  
 Hookah, chilam.  
 Hoopoe, gudachirg.  
 Hop, to. See pakhsai.  
 Hope, ummind, yila.  
 Hopping, pakhsai.  
 Horn, shkar.

Hornet. *See* bambar.

Horribly. *See* reŧ.

Horse, wos.

— -clothing, dzel.

— -leech, zhawaryé.

— -man, swör, spor.

— -manger, khwar.

— -manship, swarlai.

— -shoe, nol.

Hospitality, wulmastia.

Hostage, arghamol.

Hostile to Government, yéghî.

Hostility, badi, badiyat, zrebadi.

Hot, tod.

— -ness, taudwolai.

— -weather, wipai.

*Houri*, khîra.

House, kör.

—, European, bangla.

—, ruined or deserted, kand-ghar.

— of, in the, kara.

— -hold, kör.

House-hold, nomad, kadqa.

— -rent, ghölai.

How? tsangra? tsangré? wélé?

— -ever, hartsangré, kho.

— much? tsémra?

— many? tsö?

Hubbub, kaüküü.

Huddled up, sitbîl.

*Hujra*, jamma, kétkai.

Hullabaloo, kaüküü.

Hunch, qidaï.

— -back. *See* qidaï.

— -backed, qidawar.

Hunger, lwazha.

Hungry, wuzhai. *See* lwazha.

Hunter, shkorzan.

Hurt, khwazh, khwuzhmand.

—, to, (*intr.*) khwazhédol; (*tr.*)

khwazhawel. *See* dard, tikel.

— feelings, to. *See* khappa.

Husband, cheshtan, mère.

Husk, kwutélíkha.

Huskiness, tikhalé.

Hut, pizai, sappar.

## I

Ice, karang.

*Id*, Yid.

Idle, karyob, sest, tsörb. *See* laŧ.

If, cho, ke.

Ignorant, jāhil, nopé.

Ill, bimor, ranzir.

— -behaved, bad-amali. *See under*  
-aib.

— -conducted, wiron. *See under*  
däsa.

— -feeling, badiat, zrebadi.

— -ness, bimori, ranzirtiü.

— -starred, tsatelai.

— -wisher, badkhwo.

Illiterate, ummi.

Image, but, taswir, tsëra.

Imagine, to. *See* pekr.

Imitation, nakli.

Immediately, losî.

Immersed, qib.

Immoral, bad, koŧa, wiron.

Immorality, badkori.

Impale, to, péyel.

Impartial, insopi, khelosmand.

Imperfect, ningeri. *See* im.

Impermeable (soil), ŧakālla.

Impolite, bé-adaba. *See* adab.

Important, ghwut, ster.

Impression, (1) nakhsha. (2) asar.

Imprisonment, kaid.

- Impulsive, patang.  
 In, kshé, pèri.  
 Inanimate, mer.  
 Incantation, dam.  
 Incite, to, khézhawel.  
 Inclination, zře.  
 Inclined. *See* zře.  
 Incoherent, gad-wađ.  
 Incomplete, ningerai.  
 Indebted, (1) porawarai. (2) *See* manel.  
 Indeed, allā, yarra.  
 Independent, gwushai, khalos.  
 Inducement, borai.  
 Industrious, khworikash.  
 Inefficient, spēra, wröst.  
 Infant. *See* khapparyé.  
 Infantry, plaññā.  
 Inferior, social, dam, kamoya.  
 Infidel, kopar.  
 Infidelity, kupr.  
 Inflammation, bod, gazak.  
 Influence, kōbī, zör.  
 Influential, ghwuf, makhawar, motabar.  
 Informed, khabar.  
 Inhalation of steam, tabiédzīn.  
 Inheritance, mīros.  
 Inherited, mīrosī.  
 Injure, to. *See* țikel.  
 Injured, khwuzhmand.  
 Injury, nuksān, zarar, ziyon.  
 Ink, séi.  
 — bottle, mashmonñī.  
 Innumerable, bé-shumēra.  
 Inoffensive, éman, gharib.  
 Inquire, to, pushtel. *See* pash-tanna.  
 Inquiry, tapāos.  
 Inquisitive, nandorehī.  
 Inroad, chapo.  
 Insane, léwanai.  
 Insect, balo, piāwa.  
 Inside, nenna. *See* țgir.  
 Insignificant, spek, adna.  
 Insipid, belmang.  
 Insist, to. *See* arýēsht, takréyi.  
 Insolence, bé-adabī, kabar.  
 Inspired by. *See* cheshtan.  
 Instalment, mītai.  
 Instant, khṛāp, sāat, țekai.  
 Insubordinate, pasodī.  
 Intelligence, akal.  
 Intelligent, akalmand, hu-lyoř, pé.  
 Intensely, sakht.  
 Intention, kasd, matlab, muād, niyat.  
 Intentionally. *See* kasd, razo  
 Intercourse, sexual. *See* ghawel.  
 —, social, gadwola.  
 Interest, (1) izzat. (2) ijām, sīd.  
 Interested, matlabāshno.  
 Interesting. *See* izzat.  
 Intermediary, dallol.  
 Interruption, beshkulla.  
 Interval, mīnda.  
 Intervene, to. *See* gwosh.  
 Interview, mulākāt.  
 Intimidate, to, đarawel. *See* ghelai.  
 Intoxicant, kēp.  
 Intoxicants, taker of, kēpkhor.  
 Intoxication, kēp, khwachī.  
 Intrigue, āshnoyi.  
 Introduce, nennayéstel.  
 Invariably, khāss. *See* under mēlai.  
 Invasion, chapo.  
 Investigation, tapāos, tatik.  
 Invisible, ghaib, ghelai.  
 Invocation, takbīr.  
 Ipso facto, byā.  
 Iron, yéspara.  
 — dress, bațkhanai, spīnkharé.  
 Irreligious, bēlmāz, gīmra, murda-khor.  
 Irrigated, paññā. *See* ébū.

Irrigation-channel, wēlaṇ.  
Irritable, loṭband.  
Irritated, tabakḥorai. *See* kher.  
*Islam*, Islām.  
Island, ézha.

Issued, jorī.  
Itch, khoraḥt, tikhor, tokhīr. *See*  
paman.  
—, to, tokhīrédel.  
Itching of lip, ghéshlai.  
Itchy, paman.

## J

Jackal, gīdar.  
Jacket. *See* shapni.  
Jail, bandikḥona, jélkḥona.  
Jar, (water-), garai.  
—, (large water-), maṭai.  
—, (extra large water-), mūt.  
Jaundice, zèrai.  
Jaw, zoma.  
Jemmy, tsvalai.  
Jest. *See* Joke.  
Jester. *See* Joker.  
Jet, dora.  
— black. *See* tür.  
Jewel of ring, ghalmai.  
— for nose, tik.  
Jewellery, gāṇṇa, kolai.  
*Jhal*, jéban.  
*Jhal*, ghol.  
Jingle, shrāngédel.  
*Jerga*, jilga, marakka.  
Join, to, (*intr.*) gaḍédel; (*tr.*)  
gaḍawel.  
— battle, to. *See* shākhī.  
Joiner, trākoṇṇ.  
Joining together, péwand.

Joint, band.  
— of shoulder, wula.  
— of meat, khāsikai.  
Joke, gappa, nakhra, ṭoka.  
Joker, tokmār. *See* gappa.  
Jostle, to. *See* wāhel.  
Joyful, khwash, mashghil.  
Judge, hākim.  
—, Muhammadan, kāzī.  
Judgment, day of, kémat.  
July, Wassa.  
Jump, ṭop.  
—, to, wrātel. *See* wāhel.  
—, to make, wurzawel.  
— up, to, péshédel.  
Juncture, péwand.  
June, Awor.  
Jungle, zangal.  
Junior, kesher.  
Just (*adj.*), insopī.  
— (*adv.*). *See* spēra, wuch.  
— now, éa.  
Justice, insop. *See* ghaur.

## K

Kabul, Kobel.  
Kabuli, Kobalai.  
— rupee, nandrāmai.  
*Kajawa*, kajowa.

*Karer*, kuréz, sūkowa.  
*Kazi*, kāzī.  
Keep, to, laiel, sotel, zgheshel. *See*  
sogā.

Keeper, sotinkai.  
 Kernel, maghiz, zeraï.  
 Key, kerni.  
 Khaki, kher.  
 Kharoti, Kharoti.  
 Khasil, khid.  
 Khillat, khalot.  
 Khostwal, Khostwol.  
 KHUD, kanda.  
 Kick, lagatta.  
 —, to. See lagatta.  
 Kid, warghimai.  
 Kidney, pashtawargai.  
 Kiln, wzen.  
 Kind, kism, khél.  
 —, in, pök. See mol.  
 —, mërmon, sho See muléiza.  
 —-ness, adab, mërmoni, néki  
 Kindle, to, balawol.  
 King, bādashā.  
 Kiri. See kézhai.

Kiss, to, kshalawel.  
 Kitchen, free, langar.  
 Knead, to, wokshel. See khsht.  
 Knee, genda.  
 —-cap See sterga.  
 Kneel, to. See genda.  
 —, to make, kshénawel.  
 Knife, chore.  
 — (clasp-, hunting-), cheshtona  
 chore.  
 Knock, knock in, to, takawel.  
 — out, to, khwaṭawel.  
 Knot, ganda.  
 Know, to, iézhendel. See khabar,  
 molim, zda, rotlel, dèrtlel etc.  
 Knowing, balad.  
 Knowledge, ilam, molimesht.  
 Known, jawat, molim.  
 Koran, Kurān.  
 Kot, két, binga.  
 Kulla, tépai.

## L

Labour, mashakkat.  
 —, forced, bégor, hawola.  
 Lace (gold-), tilla.  
 Lacerate. See ghulṣ.  
 Lad, zhenkai.  
 Ladder, andarpoya.  
 —-rung, arakai.  
 Ladle, samsa, samsikai.  
 Lady-love, māshūka.  
 Lame, guḍ.  
 Lamentation for the dead, wir.  
 Lamp, tsirogh, māshāl.  
 —-bracket, diwat.  
 Lance, songa.  
 Lances, almos.  
 Land, mulk, mzeka, watan.  
 —, native, watan.

Land, riverain, kach.  
 —-scape, watan.  
 Lane, chéla.  
 Language, zhebba.  
 —, bad, zyafé.  
 Lap, to, saṭel.  
 Lapse of inheritance, mīrot.  
 Large, ghwuṭ, ster.  
 Lash, zhebba.  
 Last, at, ākhèr.  
 —, to, chalédél, pāédél.  
 — night, wégā, barāyan.  
 — year, paros-sazh.  
 Late. See dzand, barézar.  
 Laugh, to, khandel, khwaṭédél.  
 See khanda.  
 Launch, to. See gaḍ, gaḍédél.  
 Law, kānūn.

- Law, Muhammadan, shara, shariat.  
 — -ful for Muhammadans, halol, rawo.  
 Laxative, jar, jullob.  
 Lay, to, tsamlawel, kshézhdel.  
 Lay low, to. See set.  
 Laziness, sesta.  
 Lazy, sest, sor, tsörb  
 Lead astray, to. See paryob.  
 — out, to, ástel.  
 — off, to, bétel, biwel.  
 Lead, mes.  
 Leader, sarkor.  
 Leaf, pakha, poñryé.  
 Leak, to, tsakédel  
 Lean, to. See tsang, worakhi.  
 Leap, top.  
 —, to, wrätel. See wähel.  
 Learn, to. See zda.  
 — by heart, to. See zawt.  
 Learned, älím  
 Lease. See ébrä.  
 Leather, tsarman.  
 —, worker in, tsamyor  
 Leave, leave off, leave behind, to, prézhdel.  
 Leavened, khamira  
 Leavings, jiŕa. See prézhdel.  
 Leech, zhawaryé.  
 Lee-Metford. See ŕipak.  
 Left, kĩñŕ.  
 — over, potai.  
 Leg, langra, pañdai, psha.  
 — -iron, zolwāne.  
 — of trousers, orbakhwula.  
 Legs crossed. See palatai.  
 Leisure. See lāyā, wuzgār.  
 Lend hand, to. See kumak, los.  
 Length of cloth, tāu.  
 Leopard, prong.  
 Less, lesser, kam.  
 Lesson, sabak.  
 Let in, to, prézhdel.  
 Let go, to, prézhdel. See khalos.  
 — out, to, gherendawel.  
 Letter, chutai, khatt.  
 — of alphabet, kharf, ŕekai.  
 Level, barobar, sam. See sāro.  
 Lever of rifle, linda.  
 Linison, āshnoyī.  
 Liar. See darwéghzan.  
 Liberal, sakhi, sakhawatī.  
 Lid, barghélai, sarpésh.  
 Lie, darwégh. See ghalat, ghul, khilop.  
 Lie down, to, walwédel, lmotel, tsamlotel.  
 —, to make, tsamlawel.  
 Lieutenant-Governor, Lāt-Sāhib.  
 Life, umar, zhwandīn. See sāyā.  
 —, early, dzwonī.  
 — -time, umar, zhwandīn.  
 Lift up, to, khézhawel.  
 Light, (1) rañŕo. (2) yor.  
 —, artificial, mashāl.  
 —, ālek, spek.  
 — -coloured. See shīn.  
 —, to, balawel.  
 Lightning, flash of, brésha, prék.  
 See bréshédel.  
 Like, leke, ghundi. See shān, tsèr.  
 —, to. See khwash.  
 Liking, mazza, shauk.  
 Lime, china, kīnai.  
 Limp, to, chabédel, ngishédel.  
 Line, kator, kursha, lika.  
 Liniment, dorī.  
 Lintel, bozai.  
 Lion, mzaraī.  
 Lip, warshand.  
 Liquor, sharop.  
 Listen to, to, worwédel. See ghozh.  
 Littered, khachan.  
 Little, (1) kam, kamkai, wŕikai.  
 (2) ila, lezh, lezhki.  
 Live, to, (1) yésédel. See pañd.  
 (2) chalédel, pañédel.



Live-stock. *See* dunyo.  
 — -lihood, guzrān, rēzgor, rozī.  
*See* wakht.  
 — -long, dresta, karai.  
 Liver, yenna.  
 Living. *See* Livelihood.  
 Lizard, karbūrai, samsère.  
 Load, bor, ozakai, panḍa.  
 —, small, borgai.  
 — of animal, dzola.  
 Loaded (fire-arm), ḍak.  
 Loan, pōr. *See* suol.  
 Lobe, pīṣka.  
 Lock-plate, tāmba.  
 — -up, wilāyāt.  
 Locks, ṣannyé.  
 Locust, melkhāi.  
 Lode, rag.  
 Loft, sola.  
 Log, garga.  
 Loins, mlā.  
 Lonely, (1) āstewai, āḍewai. (2)  
klwushai, līg.  
 Long, wizhd. *See* zand.  
 — ago, wakhtī, zand. *See* wakht.  
 — -legged, langrawar.  
 — -toothed, ḍorawar.  
 Look, look at, to, katel, ḍzirawel.  
 — in face, to. *See* gharawel.  
 — out, ṣarkenī.  
 Looking at, nendora.  
 — -glass, woīna, shīsha.  
 Loop for button, ghwarwāsha.  
 Loose, ḍaḍ, gherend, scst, wornt.  
 Loosen, to, gherendawel.  
 Loot, lit.  
 Lopped, land.

Lose, to. *See* khālī, peṭ, tlēl, werk.  
 Loss, nukṣān, ziyon.  
 Lost, werk.  
 Lot, bakhra, tola, etc. *See* Fate.  
 Lots, khallai.  
 Loud. *See* zēṭa.  
 — -ness, zēṭa.  
 Louse, spazha.  
 Love, mīna.  
 —, in, āshikmān, maiṛin.  
 —, to fall in, maiṛinēdel.  
 Low, ṭit.  
 — -class, kuṭānṛai.  
 — -lying, ṭit.  
 Lower, kīz, kōrtanai, lar.  
 Loyal, wapador. *See* khairkhwo.  
 Loyalty, imon, wapo.  
 Lucerne, rēshka.  
 Lucifer, khallai.  
 Luck, bakht, kismat, etc. *See* Fate.  
 Lukewarm, tamaṛ.  
 Lumbago, ṣāk.  
 Lump, dona.  
 — of mud, pakhsa.  
 — of earth, kirich, liṭa.  
 —, small, liṭkai.  
 Lungs, sezhai.  
 Lurch, to, ṛapedel.  
 Lurk, to. *See* peṭ.  
 Lust, naws, shahwat.  
 Lustful, shahwatī, shahwatnok.  
 Luxury, niomat.  
 Lying, darwēghzan.  
 —, prēt.  
 — on back, stannyé-stigh.  
 — on face, naskōr, parmakl.

## M

Machinery, kulmé.  
 Mad, léwanai, wazhmdor.

Mad, (half-), léwanshik.  
 Made, to be, joṛēdel.

Magazine rifle. *See* qazzai.  
 Maggoty, chenjān.  
 Magic, ésam.  
 Magician, ésamgar.  
 Magnificence, dābob.  
*Maidan*, maindon.  
 Maiden, pégila.  
 Mail, ḡak.  
 —, (chain-), zghera.  
 Maimed, guḡ.  
 Maiming, case of, guḡ.  
 Maize, juwor.  
 — bread, ḡḡai, gaḡellai.  
 — head, séṭa.  
 — straw, ṭond.  
 Make, to, kṛel, joṛawel. *See* joṛ,  
lagawel, wèrkṛel.  
 — to, to. *See* bondi.  
 Male, nar.  
 Malediction, shèra.  
 Malevolent, kinakash, ḡiddi.  
 Malice, kina.  
 Malicious. *See* Malevolent.  
 Mallet, ḡabalai, ḡinḡap.  
 Man, sarai, nar, ḡzwon.  
 —, fighting, mlāṭarelai.  
 —; old, spinzḡirai.  
 —, to. *See under* möreha.  
*Mandi*, mandéyi.  
 Mandoline, ribob.  
 — — — — — -screw, arakai.  
 Mandolinist, ribobi.  
 Mane, wézhḡ.  
 Mange, paman.  
 Manger, khwar.  
 Mangy, paman.  
 Manifest, jawat.  
 Mankind, bani Ādam.  
 Manly. *See* mère, mèrona.  
 Manner, shān.  
 —, in like, haphasé.  
 Manners. *See* Custom.

Manœuvring. *See* ṭsorana.  
 Manufactured, to be, joṛédel,  
khatel.  
 Manure, sarra.  
 Map, nakhsha.  
 March, mazal.  
 March, Chétar.  
 Mare, wospa.  
 Mark, chop, dogh, kursha, nakh-  
sha.  
 Mark out, to, likel. *See under*  
misālā.  
 Marked, brag, doghi.  
 Market-place, mandéyi.  
 — — — — — -rate, nirkh.  
*Markhor*, wez. *See* ghertsanai.  
 Marksman, tépchi, wishtandai.  
 Marriage, nikokh, wode.  
 Marrow, moghze.  
 Marry, to, kṛel.  
 Marsh, jébaṇ.  
 Marshy, jébaṇ.  
 Martini-Henry. *See* ṭipak.  
 Martyr, Muhammadan, shahid.  
 Massage, to, kshémandel.  
 Massive, ghwuṭ. *See* gerd.  
 Masterful, nakhtiyormand.  
 Masticate, to, zhéwel.  
 Mat, pizai.  
 —, large, péohawel.  
 Match, (1) khallai. (2) mezzai,  
palita.  
 — -box. *See* ḡabnai.  
 — -lock. *See* ṭipak, mezzai.  
 Mature, boligh, pékḡ. *See* ébü.  
 Matter, (1) khagara, wol, etc. *See*  
Affair. (2) baló. (3) nāv, zawa.  
 — — — — — , urgent, hājat.  
*Mawud*, man.  
 May, Kṛop, Jét.  
 Meal, marai.  
 Mean, dāis, shīm.  
 Mean, to. *See* matlab, murād,  
nīyat.

- Meaning, māna.  
 Means, los, taufik, was. *See* lōrai.  
 — of, by. *See* bondi.  
 Meanwhile, mion.  
 Measles, shērai.  
 Measure, in music, ghwōra, rang, wazan  
 — of capacity, parōpai, yozhai.  
 — of land, vioshta.  
 —, to, péyēndel, wāhel. *See* gaz, kach, vioshta.  
 —-ment, kach.  
 Measurer, wāingarra.  
 Meat, ghōsha.  
 —, piece of, bētai.  
 —, small piece of, bēfikai.  
 — with bone, khāsikai.  
 Mechanic, koligar, pesh.  
 Medal, taghna.  
 Mediator, manzgarai, manzghwōrai.  
 Medicine, dori.  
 Medicine for diarrhoea, ariṇa.  
 Medium, miona  
 —-complexion, ghanamrang.  
 Meet, to. *See* makh, makhamakh.  
 Meeting, marakka, mulakāt  
 Melancholy, gard.  
 —, chiper, kher.  
 Melon, common, kharbiza.  
 —, (water-), andowona.  
 Melt, to. *See* wulé  
 Memory, yod, zṛe.  
 —, of, in, to, pasé.  
 Mend, to, jorawel. *See* jor.  
 Mended, to be, jorédel.  
 Menial, ḍam, koligar, kuṭāṭṭai.  
 Menses, khéz.  
 Merchant, saṇdogar.  
 Mercury, pāra.  
 Mere, tesh.  
 Merely, mītlak.  
 Merit, (1) hakkdorī. (2) sawob.  
 Meritorious, nék.  
 Merriment, khwashī, nendōra.  
 Merry, khandawīnai, vīyāl. *See* mashghīlo.  
 —, to make. *See* khwashī.  
 Message, kissa.  
 Messenger, banjorai, rébor.  
 Metal, precious, zar.  
 —, white, kwuṭṭ.  
 Meteorite, tāka.  
 Mew, to, mangédel.  
 Mian, Mian.  
 Mid, nīm.  
 —-day, nīma vrez.  
 —-night, nīma shpa  
 —-winter, tsēla.  
 Middle, manz.  
 —-aged, shengharai.  
 — of day, gharma.  
 —-sized, miona.  
 Migrate, to, baiyédel.  
 Military, fauzi.  
 Milk, pai, shode.  
 — and rice, kir.  
 —, in, } piyawara.  
 —-giving, }  
 —, to, lwéshel.  
 Mill, (hand-), méchan.  
 —-stone, pal.  
 — (water-), zhandra.  
 Miller, zhandargarai.  
 Millet, ghésht.  
 Minaret, mīnora.  
 Mind, akal.  
 Mine (1) drang. (2) sirang.  
 Mingle. *See* gaḍ, gaḍawel.  
 Minstrel by caste, ḍam.  
 Miracle, manjiza, kirāmat.  
 —-worker, bzerḡ.  
 Miraculous power, kirāmat.  
 Mirage, kwundī.  
 Mirror, shisha, woīna.  
 Misappropriate. *See* khanat.

- Miser, dāis.  
 ——— -liness, *shimw olai*.  
 ——— -ly, dāis, *shim*, *ting*.  
 Miserable, *labagherai*, *lagherai*,  
           *bagherai*, *khandanai*, *kher*, *khwor*.  
 Misfortune, *balo*, *beshkulla*.  
 Miss, to. *See khato*.  
 Missing, *khato*.  
 Mist, *baḍal*, *lepa*.  
 Mistake, *ghalatī*, *khaloi*.  
 Mistaken, *ghalat*.  
 Mistress, (1) *werman*. (2) *māshūka*.  
 Mix, to, (*intr.*) *gaḍédel*; (*tr.*)  
           *gaḍawel*. *See gad*.  
 Mixed up, *gaḍ-waḍ*.  
 Moderation, *adab*.  
 Modest, *sharmnok*.  
 Modesty, *sharm*.  
 Modus vivendi, *guzrān*.  
 Moist, *limd*, *tond*. *See zyēm*.  
 Moisture, *nāwā*, *zyēm*.  
 Mollify, to. *See khwash*, *pakhulā*.  
 Moment, *khṛāp*, *sāt*, *ṭekai*.  
 Momiai, *mamoi*.  
 Monday, *Drām Sabuk*.  
 Money, *naghd*, *zar*.  
 Mongoose, *srabīṇai*.  
 Mongrel, *nīncha*.  
 Monkey, *shodkai*.  
 Month, *myāshṭ*.  
 Moon, *myāshṭ*, *shpézḥmai*.  
 More, *dēr*, *nūr*.  
 Morning, *baiezār*, *sabo*. *See sabāi*.  
 ——— -meal, *baiezār maṛai*.  
 ——— -prayer, *sabo*.  
 Morrow, *sabo*.  
 Mortar, *baghrāi*.  
 Mortgage, *gāṇṛa*.  
 Mosque, *dars*, *jamāat*, *mazdak*.  
 ——— -school, *dars*.  
 Mosquito, *myāsai*.  
 Moth, *torigai*.  
 Mother, *mōr*.  
 Mother, through, *mēranai*.  
 ——— -in-law, *khwoshyé*.  
 Motion. *See chalédel*, *rawon*.  
 Motive, *gharaz*.  
 Mould, (bullet-), *kwulbit*.  
 Mountain, *ghar*.  
 Mountaineer. *See ghar*.  
 Moustache, *brét*.  
 Moustachioed, *brétawar*.  
 Mouth, *khwula*, *khwulgai*.  
 ——— -ful, *ṭhrap*.  
 Move, to, (*intr.*) *chalédel*, *khézédel*,  
           *rapédel*; (*tr.*) *ārawel*, *gharawel*,  
           *khézawel*.  
 ——— about, to, *rapawel*.  
 ——— bowels, to, *chaluwel*.  
 Much, *dēr*.  
 Mucus, *grang*, *nazéla*.  
 Mud, *chiker*, *khaṭṭa*.  
 ———, lump of, *pakhṣa*.  
 Muddy, *chiker*.  
 Muffle, to. *See warsak*.  
 Muhalla, *chéla*.  
 Muhammadan, *Musulmon*.  
 ——— law, *shara*, *shariat*.  
 Muhammadanism, *Musulmonī*.  
 Muharram. *See Hassan*.  
 Mulberry, *tīt*.  
 Mule, *kachar*.  
 Mullah, *mullo*.  
 Murder, *khin*.  
 Murderer, *khini*.  
 Mushroom, *khomba*, *stōrai*.  
 Musician, *suroḍi*.  
 Musician by caste, *ḍam*.  
 Musket, *ṭipak*.  
 Muslin, *māmal*.  
 Mussuck, *gharekka*, *zhai*.  
 Mutilated, *pézprékerai*.  
 Mutiny, *pasod*.  
 Muzzle, *warbíz*.  
 Nynah, *mainaka*.  
 Mysterious, *ghaib*.

## N

- Nail, (finger-), *nik*, *mangwul*.  
 —, iron, *mékhi*.  
 —, (screw-), *péchi*.  
 Naked, *baiband*.  
 Name, *nûm*. See *nâmédél*.  
 —, bad, *rangbadî*.  
 —, good, *nomîs*.  
 —, to, *bâlel*.  
 Named, to be, *nâmédél*.  
*Nanawati*, *ninawotyé*.  
 Nap, *pashm*.  
 Nape of neck, *warmézh*.  
 Narration, *kissa*.  
 Narrow, *tang*.  
 Native land, *watan*.  
 Natural, *kudratî*.  
 Nature, *kudrat*.  
 Navel, *nîm*.  
 Near, *nezdé*, *tsarma*.  
 Nearer, *âvai*, *bézh*, *éndai*.  
 Neck, *ghworn*, *maghzai*, *makanđai*,  
     *warmézh*.  
 Necklace, *parwéshin*.  
 —, man's, *bézhai*.  
 —, woman's, *ézhai*.  
 Need, *âri*, *hâjat*.  
 —, to. See *hâjatmand*, *kor*.  
 — -lessly, *klwushai*.  
 Needle, *sten*.  
 —, (packing-), See *ghindai*, *sten*.  
 —, (sewing-), See *ston*.  
 —, (large sewing-), See *lmoñt-*  
     *yé*.  
 Neglect of work, *karyob*.  
 Negligence, *bé-pekiî*.  
 Neigh, to, *hîñfédél*, *shéshuédél*.  
 Neighbour, *gawand*.  
 — -hood, *gawandî*.  
 Neither . . . nor, *na . . . na*.  
 Nephew, *woriäre*, *klhwaryéi*, *léwar-*  
     *zai*.  
 Nervous, to be, *tarsédél*.  
 — -ness, *tars*, *waswâs*.  
 Nest, bird's, *dogul*, *manzola*.  
 —, wasps', *đambakai*.  
 Net, *đzel*.  
 Never, *harkalla na*.  
 New, *newai*.  
 — *Néwar*, *spanñtai*.  
 News, *wol*.  
 —, good, *zerai*.  
 Next, *bel*. See *byñ*, *yñ*.  
 — day, *sabo*.  
 — year, *bel kol*.  
 Nibble, to, *ñikel*.  
 Nice. See *mazza*.  
 Niece, *vrèra*, *khurdzha*, *léwarza*.  
 Night, *shpa*.  
 — and day, *shpé vîczé*.  
 — -blind, *bâshûr*, *shaugîr*.  
 — -fall, *lmâshâm*, *mñ-hom*,  
     *moghshitan*.  
 —, last, *wégā*, *barāyan*.  
 — -maie, *klhapassa* See *under*  
     *swör*.  
 —, moonless, *tarézhmai*.  
 —, moonlight, *shpézhmai*.  
 Nip, to, *chîchel*.  
 Nipple of gun, *nîpal*.  
 No, *na*.  
 Nod, to. See *zangawel*.  
 Noise, *dind*, *shor*, *zhagh*.  
 —, indistinct, *shkalwo*.  
 —, loud, *ghambo*.  
 —, to make a loud, *ghrabédél*.  
 Nomad, *kichi*.  
 Non-Muhammadan, *kopar*.  
 Non-Muhammadanism, *kupr*.

Nonsense. *See under* *khwushai*.  
 Nook, *isevda*.  
 Noon, *gharma*, *nîma vrez*.  
 Noose, *pasai*, *zandai*.  
 North, *Kutab*.  
 Nose, (1) *péza*, *warbiz*. (2) *varsak*.  
 — -bag, *tibra*.  
 — -gay. *See ghîta*.  
 — -jewel, *îik*.

Nose-ring, *pézwond*.  
 Not, *na*.  
 Nothing, *héts na*.  
 Nothing, for. *See lāyā*.  
 November, *Mangar*.  
 Now, *és*, *pillāl*.  
 Nowadays. *See vrez*.  
*Nullah*, *algaq*, *pal*.  
*Nundak*, *talgai*.

O

Oath, *kasam*, *lé*.  
 — on *Kuran*, *Kurān*.  
 —, to put on, *lêbézhnawel*.  
 Obelisk. *See lāk*.  
 Obfuscation, mental, *kheryé-peryé*.  
 Object, *gharaz*, *matlab*.  
 Observe, to, (1) *katel*, *nëndora krel*,  
*dzirawel*. (2) *larel*.  
 Obstinacy, *sarzōri*.  
 Obstinate, *sarzōrai*.  
 Obtain, to. *See los*, *païdo*.  
 Obvious, *ghwuf*, *jawat*.  
 Occasion, *dzōi*.  
 Occasionally, *kalla kalla*.  
 Occupation, *kasab*.  
 Occupied, *péwokhta*.  
 Occur, to, *lagédel*, *péshédel*, *pré-*  
*watel*.  
 Ocean, *samundar daryob*.  
 — -going. *See joz*.  
 O'clock, *baja*.  
 October, *Kütyé*.  
 Octroi. *See malisil*.  
 Odd number, *tok*.  
 Off, *liré*, *zené*.  
 Offence, *bad*, *wāridāt*.  
 Offended, *khappa*, *marawwar*. *See*  
*badédel*.  
 Offensive, (1) *hînok*. (2) *zishit*.  
 Offering, *nazar*, *péshkash*.

Officer, *hākim*, *sāhib*.  
 Offices, good, *shammar*.  
 Offspring, *zānbacha*, *zaizod*.  
 Oh, (1) *é*. (2) *allā*.  
 Oil, *tél*.  
 Ointment, *malam*, *rāwā*.  
 Old, *zor*, *zandān*, *wakhtinai*, *wrúst*.  
 —, of, *pakhwo*.  
 — man, *spīnzhirai*.  
 — woman, *nio*.  
 Older, *mesher*.  
 Olive, wild, *shwawan*.  
 Omen, *pol*.  
 On, *bondi*, *pa*.  
 One-eyed, *chāghār*.  
 Once, *at*, *és*, *haghase*, *zer*.  
 Onion, *piyoz*.  
 Only, *haghase*, *mitlak*, *pakat*, *yek*.  
*Oorial*, *mazh*, *sazha*. *See gherisanai*.  
 Open, *dud*, *khālos*, *liré*.  
 —, *bēdiyn*.  
 Open, to. *See khālos*.  
 — mouth, to. *See chag*, *wit*.  
 Openly, *makhamakli*.  
 Opium, *apim*.  
 Opium-eater, *apimkhēr*.  
 Opportunity, *dzōi*, *makhta*, *moka*.  
 Opposite, *barobar*, *makhamakli*.  
 Oppression, *ziyotai*, *zudm*.  
 Or, *ke*, *yā*.

Oral, zubānī.  
 Orange, norenj.  
 Order, hukm.  
 Ornament, kolai, gāūrā.  
 Orphan, yatīm.  
 Oscillate, to, zangédel.  
 Other, bel, nör  
 Otter, ébé spai  
 Out, warchané.  
 — of. *See* bondi.  
 — of-doors, béhiya.  
 — break, balwa. .

Outfit, woman's marriage, bast  
 — -landish, bédianai. *See under*  
 ārawel.  
 — -law, zillékharīj.  
 — -side, warchané.  
 — -skirts, palau.  
 Oyen, tanor.  
 Overtake, to, rasédel.  
 Own, khpul, sakla.  
 —, to, (1) larel. *See* che-shitan.  
 (2) manel.  
 Owner, che-shitan.

## P

Pace, kadam. *See* ābiyā, shogām.  
 Pack (animal), lézhelai.  
 Packing-needle. *See* ghīndai.  
 Pack-saddle, kāta.  
 Pad, ngħorai.  
 Padlock, kulap.  
 Pain, āzob, brésh, dard, khushkī,  
khworī, khwuzh. *See* khwazh-  
 édel.  
 — in stomach, likan.  
 —, in, āzobī, dardmand.  
 —, to, bréshédel.  
 Painful, to be, khwa/zhédel.  
 Pains, steryé.  
 Pair, jora.  
 — of plough cattle, yevyé.  
 Palate, tolai.  
 Pale, kher, zyèr.  
 Palm, (dwarf-), mazerrai, dellan.  
 —, (date-), khajira.  
 — of hand, warghawai, khap-  
 paryé.  
 Palpitate, to, drabédel, rūpédel.  
 Pannier (camel-), kajowa.  
 Paradise, janāt.  
 Paralysed, shiāl.  
 Paralysis. *See* guzān.

Paramour, āshno, yor.  
 Parapel, möicha, tsaukai.  
 Parasitic creeper, ghārangawa.  
 Parcel, gadlai.  
 Parch, to. *See* nāncédel.  
 Parched, sir.  
 Parents, mör plor.  
 Patriot, toti.  
 Part, watan.  
 Partiality. *See* khalosmand.  
 Particle, balserrai, zaira, zərai.  
 Particular, khāss.  
 Parting of hair, péshanī.  
 Partridge, grey, tanzerrai.  
 Party, (1) *See* malgerai. (2) gun-  
 dai.  
 — of raiders or robbers, ghaddai.  
 — (wedding), wio.  
 Pashmina, pashmī sharai.  
 Pass, darra, ghoshai, naiai  
 —, to, tërédel, watel.  
 —, to make, tërawel.  
 — current, to, chalédel.  
 — through, to. *See* tër.  
 Paste, téb, réz.  
 Pastry. *See* marai.  
 Pathan, Pashtin.

Pathan custom, language or times,  
Fashto.

Pan of gun, chañf.

Pay, tankha, talab.

—, to, prékrél, wérkrél.

Peace, karorí, nékí, régha, sílha.

Peach, shautolní.

Pearl, marghalara.

Pebble, tizhigai.

Peculiar, léwan-shik, saudoí.

Pedestrian, palai.

Peg, mazhwai.

—, (saddle-), kulpai.

—, (yoke-), zhwaundai

Pellet, ghundorai.

Pen, kalam.

— -case, kalamdon.

— -knife, chaki.

Penis, ghün.

Penitence, kshémónai, pshémónai,  
toba.

Penitent, kshémón, pshémón,  
tobagor.

Penurious, dāis, shim, ſing.

People, ālam, khalk, makhlík, rāyat,  
tīmān.

Pepper, mirach.

—, red, galandorai.

Percussion-cap, pa(ākha, tēpai.

— holder, lowiz.

Perfection, kamol.

Perforation, ghor.

Perform, to. See džüi.

Period, mīnda, wakht, zamāna.

Perhaps, kwundi.

Person, kas, tan.

Perspiration, khēla.

Perver, to. See reť.

Pestle, wooden. See lawaf.

—, stone, mēlai.

Petition, arz, sinatí, suol.

—, written, arzi.

Pewter, kwutť.

Phial, shisha.

Phlegm, gréwhai.

Photograph, taswir.

Phthisis, narai ranz.

Physician, tabib.

Pice, kusira.

Pick-pocket, gankappai.

Picquet, tsrakni.

Picture, but, taswir.

Pieba'd, brag

Piece, tikai, tōtai.

Pieces, take to. See rang.

Pietý, takwā, wazifa.

Pig, bad-dzanāwar, nolat, tīsarai.

Pigeon, kautara.

Pike, songa.

Pile up, to. See kéta.

Pilgrimage, ziyarat.

— to Mecca, āj.

Pillar, metfa.

Pimples, ninyé

Pin (antimony-), sarmaché.

Pincers, èrman.

Pinch, pakha.

Pinch, to, chichel

Pine, nashtar

— -nut, edible, zañtghézai.

Pinnacle, kangra.

Pious, sanā.

Piquant, triv.

Pistol, téponcha. See mlā.

—, bell-mouthed, gharrm.

Pitch, to. See lāk.

— -fork, skéyi.

Pith, sekra.

Pity, (1) armond.-(2) See kulma, zfo.

Place, džüi, mēla, watan.

—, for worshipper, misalā.

—, Muhammadan holy, kibla.

—, to, kshézhdel.

Plague, to, raharawol.

Plain, maindon, sāfo.



- Plain, empty, maira.  
 —, stony, *raghizai*.  
 —, jawat, *ghwut*, sode.  
 Plait of hair, *kūoṭsai*.  
 Plane, *renda*.  
 —, to, *tézhel*. See *nūai*.  
 Plank, *takḥta*.  
 Plant, *bịtai*.  
 —, small, *bịtakai*.  
 —, small thorny, *karkoñra*.  
 —, to, *karel*. See *lāk*.  
 Plaster, *kḥaṛel*.  
 Plate, *kuṇḍalai*.  
 Platform, *soḷa*.  
 Platier, *kuṇḍel*, *tarbal*.  
 Play, *léba*. See *māẓhiḷédel*.  
 — an instrument, to, *trangawel*.  
 Player on instrument, *suroḍi*.  
 — on mandoline, *rihobi*.  
 Pleasant, (1) *kḥandawinai*, *viyāl*.  
 • (2) *she*.  
 Please, to. See *kḥiwash*.  
 Pleased, *kḥiwash*, *rozi*, *pakḥulā*.  
 —, to be, *laurédel*.  
 Pleasing, *kḥiwash*.  
 Pleasure, *kḥiwand*, *mazza*.  
 Pleat, *tarḳhaz*.  
 Pledge, *grāw*.  
 —, to, *grāw ksḥézḥdel*.  
 Pledged, *grāwa*, *grāwi*.  
 Plough, *spora*, *yeryé*.  
 — share, *tiyāshe*.  
 Pluck, *tira*, etc. See *Bravery*.  
 Plucky, *nar*, etc. See *Brave*.  
 Plum, *ālichā*.  
 Plunder, *lịp*.  
 Plunge, to, *ḍibédel*.  
 Ply, to, *lagawel*. See *under lör*.  
 Pocket, *jēb*.  
 — picking, *gankappa*.  
 Pock-mark. See *ninyé*.  
 — pitted, *brag*.  
 Pod, *kiyāsai*.  
 Poet, *shāir*.  
 Point, *sar*, *tsika*.  
 —, good, *kamol*.  
 Point, to, *ksḥézḥdel*.  
 Poison, (1) *balo*, *zār*, *zarkātil*. (2)  
*wesh*.  
 Pole, *lakaṛra*, *stenyé*, *tir*.  
 — of tent, *stenyé*.  
 — of bed-frame, *bozai*.  
 Pole Star, *Kutab Stōrai*.  
 Policy, *lyār*.  
 Politeness, *adab*.  
 Pollard, *lanḍ*.  
 Polluted, *bé-lmoz*, etc. See *Defiled*.  
 Pomegranate, *nargissa*, *wolang*.  
 Pomp, *dabḍabba*, *dābob*.  
 Pond, *ḍanḍ*, *ḍinga*.  
 Ponder, to. See *pekr*.  
 Pony, *ṭịi*.  
 Pool, *ḍinga*, *ḍanḍ*.  
 Poor, *ājiz*, *darmond*, *kḥwor*, *yāsir*.  
 — spirited, *dāis*.  
 Popular, *maḳhawar*.  
 Poreh, *sāte*, *ḍéodai*.  
 Porcupine, *shikīñfe*.  
 Pore, *gḥinai*.  
 Porridge, *égrā*.  
 Portion, *bakḥra*, *nasib*.  
 Pose as, to, *joṛédel*.  
 Position, of, *motabar*.  
 Possess, to, *larel*.  
 Possession. See *los*.  
 Possessor, *cheshtan*.  
 Possibility, *maḳha*, *ummind*.  
 Post, fortified, *kila*.  
 Postage. See *mahsil*.  
*Postin*, *péstin*.  
 Pot, *dégai*, *kaṭawa*.  
 Potter, *kulol*.  
 — about, to. See *maḳhuezé*.

- Pouch, (ammunition-), *kétsai*.  
 Pouches and belt, *kisbat*.  
 Poultrie, to, *tabel*.  
 Pound, to, *warāwel*. *See wōr*.  
 Poverty-stricken, *yāsir*.  
 Powder, (gun-), *dorī*.  
 ———— *-measure*, *bazma*.  
 Power, *akhtiyor*, *kobī*, *los*, *tokat*,  
     *wāk*, *was*, *zōr*. *See wastgir*.  
 ————, almighty of God, *kudrat*.  
 ————, miraculous, *kirāmat*.  
 ———— *-ful*, *makaḍawar*, *mazbīl*,  
     *zorāwar*.  
 ———— *-less*. *See Helpless*.  
 ———— *-ness*, *bé-wastī*.  
 Powinda, *Pówinda*.  
 Praise, *sippat*.  
 ———— God, to. *See yod*, *zikar*.  
 Prayer, *lmīnz*.  
 ————, morning, *sabo*.  
 ————, evening, *lmāshom*.  
 ———— at night, last, *moghṣitan*.  
 ———— *-carpet*, *misūlā*.  
 ———— *-less*, *bé-lmoz*.  
 Precious, *giron*.  
 Precipice, *kamar*. *See gaṛang*.  
 Precisely. *See wuch*.  
 Pre-emption, *shepoiya*.  
 Pregnant, *blorba*. *See haml*.  
 Prematurely, *bé-mīndé*.  
 Prepare, to. *See mlā*, *taiyor*.  
 Prescription, *nukhsa*.  
 Presence, *makh*.  
 Present, *bakhsh*, *bakhshish*, *pésh-*  
     *kash*, *soghāt*.  
 ———— to bride, *manṣessa*.  
 ————, *hāzīr*.  
 Presentation robe, *khalot*.  
 Presently, *és*.  
 Preserve, to, *sotel*, *zgheshṭel*. *See*  
     *sogā*.  
 Press, sugar-cane, *chaghannai*,  
     *gāñn*.  
 Press, to. *See zōr*.  
 Prestige. *See dābob*.  
 Pretence, *bonn*.  
 Pretend, to. *See joṛawel*.  
 ———— to be, to, *joṛédel*.  
 Prevalence, *ghalaba*.  
 Prevalent. *See ghalaba*.  
 Prevent, to. *See mané*.  
 Prey, bird of, *lamsai*.  
 Price, *baia*.  
 Pride, *kabar*.  
 Priest, Muhammadan, *mullo*.  
 Prince, *shāzoda*.  
 Princess, *shāzodgai*.  
 Principal, *sarkor*. *See mesher*.  
 Print, chop, *tāp*.  
 Printed, chopī, *tāpdor*. *See tāp*.  
 Prisoner, *bandi*, *kaidi*.  
 Private, *gwushai*.  
 Prize, *énām*.  
 Probably, *kwundi*.  
 Proboscis, *warbiz*.  
 Procession, wedding, *wro*.  
 Produce, to, *āstel*. *See paido*.  
 Produced, to be, *khatel*.  
 Profane, *bélmāz*, *gimrā*, *murda-*  
     *khor*.  
 Profession, *kasab*.  
 Professor, *istoz*.  
 Profit, *fāida*, *gaṭṭa*, *sīd*. *See sham-*  
     *mar*, *shegeṛṭa*.  
 Progeny, *zaizod*, *zānbacha*.  
 Progress, to be in. *See lagédel*.  
 Projectile, *ghundorai*.  
 Prominent. *See gerḍ*.  
 Promise, *lauz*.  
 Prone, *paymakh*.  
 Prong, *khéshnai*.  
 Proof, *sabīṭ*, *ozmyéshī*.  
 Proper, *boīda*.  
 Property, *dunyo*, *mol*, *bīnga*.  
 ————, full and absolute. *See*  
     *izzat*.

Propitiate, to. *See* khwash, pakhulā.  
 Propriety, sharm.  
 Prosperity, barakat, chamanda.  
 Prosperous, barakatī, sotinkai.  
 Prostitute. *See* sheza.  
 Prostration, rekāt, sajoda. *See* sauzella.  
 Protect, to, sotel, zgheshtel.  
 Protection, sambolesht.  
 Proud, kabarjan, maghrir.  
 Prove, to *See* ārawel, ozméyel, sābit.  
 Proved, sābit.  
 Proverb, matāl.  
 Provision, gatā. *See* under ākhirat.  
 Provisional, im.  
 Provisions, tsuērai.  
 Public, khalk.  
 Pudendum muliebre, kuna.  
*Puggree*, dastor.  
 Pulpit, mimbar.  
 Pull, to. *See* wukshel.  
 — up, to. *See* chieg.  
 — off, to, wukshel.  
 — out, to, āstel, wukshel.  
 Pulse, rag.  
*Punga*, penga.  
 —, small, pengai, pengarni.  
 Punishment, sazo.

Punishment, future, āzoh.  
*Punkah*, bubézai.  
 Pupil, shogerd.  
 — of eye, kassai.  
 Puppy, kikarni.  
 Purchase, to, krel, wokhestel.  
 —, absolute, kātyé.  
 Purchasing, saudo.  
 Pure, karra, pok, nazha, siēha.  
 Purge, jaṛ, jullob.  
 Purpose, gharaz, etc. *See* Intention.  
 — of, for the, depora.  
 Purse, mionī.  
 Pursue, to. *See* chigha.  
 Pursuit, pursuit-party, pursuit of raiders, chigha.  
 Pus, nāv, zawa.  
 Push, to. *See* wāhel.  
 Put, to, āchawel, kshézhdel.  
 — in, to, nennawéstel.  
 — on clothes, to, woghhestel. *See* lang.  
 — out, to, (1) wukshel. (2) karawel. (3) wézhel.  
 —, out, to be, karédel.  
 — round, to, gerzawel.  
 — up, to, wurzawel. *See* pé-hédel.  
 — upside down, to, ārawel.  
 Putrid, binok.

## Q

Quail, haṭēr.  
 Quantity, such a, dora.  
 Quarrel, jaggarra. *See* down, mangwul, momla, zisht.  
 Quarrelsome, pasodi.  
 Quarter, ask for. *See* hamsāya.  
 Quarters, méla.  
 Queen, shāzodgai.  
 Queer. *See* ārawel.  
 Question, pashtanna.

Question, legal, masalā.  
 —, to, pushtel. *See* tapāos.  
 Quick of mind, zīrak.  
 Quickly, zer, bīrwandai, klak. *See* bīra.  
 Quickness, bīra.  
 Quiet, karori.  
 —, (1) karor. (2) éman, gzhé, gharib.

Quiet, to. *See* ghelai.  
Quilt, upper, shirak.

Quilts, paṭṭinai.  
Quiver, to, rapédel, tarédel.

## R

Race, (1) *See* parawel. (2) khalk.  
Racquet, lawar.  
Radiance, shughla.  
Radish, milai.  
Rafters, tir, wéshe. *See* arakai.  
Rag, renja.  
Rage, ghazab, kār. *See* ghussa, shaiton.  
Ragged. *See* ti.  
Raid, brid.  
——, sudden, chapo.  
——, to. *See* wāhol.  
Rain, wör, jāni.  
——-bow, shna-sra.  
——-storm, shaugira.  
——, to, warédel. *See* téponi, shaugira.  
Rainy, warandai.  
—— year, pashakol.  
Raise, to, khézhawel. *See* cheg, chegawel.  
Ram, mazh.  
Ramazan, rōzha, naiyora.  
Ramrod, gaz, sikh.  
Rancour, kina, zidd.  
Rank, (1) kator. (2) mātrabā.  
Ransom-money, bēnga.  
Rash, taukali.  
Rasp, siyon.  
Rat, mzhak.  
——, young, mzhékirai.  
Rate, market, nirkh.  
Raven, vrōgh.  
Ravine, ulgad, kanda.  
——, small, jal.  
Raw, im.  
Razor, sai khéyinyé chore, pokī.

Read, to, lwustel.  
Ready, taiyor.  
—— money, nagh.  
Reach, to, rasédel. *See* shākh.  
Real, asl, asil. *See* binā.  
Reap, rébdel.  
Reaper, laugera.  
Reaping, lau.  
Rear on hindlegs, to, chegédel.  
Reason, waja.  
Rebellious, yēghī.  
Recalcitrant, mankör.  
Receptacle in wall, kand.  
Reception, place of, jamna, kétkai.  
Recess in wall, tok.  
—— in grave, lahad.  
—— in mosque, mahrob.  
Reckoning, hisob, shumér.  
Reckless, mast, taukali.  
——-ness, masti.  
Recline, to, walwédel.  
Recognise, manel, pézhendel.  
Recollect, to. *See* yod, zre.  
Recollection, yod, zre.  
Recommendation, sporesht, tingora.  
Reconciliation, joresht, néki, réghu.  
Recover, to. *See* jor, sor.  
Recurrent, stannyé-stigh.  
Red, sir.  
——-hot. *See* sarkawel.  
——-ness, sirā.  
Redress, ghaur. *See* ājiz.  
Reed, derga, derma, kniyai, kerkai, meshkeñ, nella.  
Reel, aṭṭerañ, novrni.  
Reflection, aṭkāl, pokr.  
Reformed, sop.

- Refractory, *saizorai*  
 Refusal, *inkor*  
 Refuse, *jīta* See *khallai*.  
 —, to. See *inkor*, *mankoi*, *āt*  
 Regard See *hakk*  
 — as, to, *lālel*, *gañrel*, *manel*  
 Regiment, cavalry, *isāla*  
 —, infantry, *plāṣaṇra*  
 Regret, almond, *kshémomai*, *pshémomai*  
 —ful, *pshémon*, *kshémon*  
 Rein, *bāga*  
 —, leading, *jilub*  
 Rejoicing, *khwusholi* See *Yid.*  
 Related, to be. See *lagédél*.  
 Relation, (1) *khésh*, *klpul* (2) See *hakk*  
 Relations by marriage, *akheiona*  
 Relationship, *aziri*, *khéshi*, *klpulwi*  
 Relative See *Relation*  
 Release, *khalo-i*  
 —, to See *khalo-*.  
 Reliance, *itiboi*, *tawakkul*.  
 Relief, *āsonai*  
 Religion, *marib* See *tarika*  
 —, Muhammadan, *din*.  
 Religious, *aina*, *zāhid*  
 Relish, *laundchal*  
 Rely, to See *itiboi*, *tawakkul*  
 Remun, to, *yé-édél*.  
 —, over, to. See *potai*  
 Remaining, *uor*  
 Removable, *ajah*  
 Remember, to See *yod*, *zre*  
 — God, to See *zikar*.  
 Remind, to See *yod*, *zre*  
 Remitted, *āp*, *maf*  
 Remorse, *kshémomai*, *pshémomai*  
 —ful, *kshémon*, *lépkhoi*,  
*pshémon*  
 Rend, to See *mot*  
 Rent, *kireya*  
 —, (house) *gholai*.  
 Rent in kind, *bakhra*  
 Repair, to See *jor*, *péwand*  
 Repent, to. See *toba*  
 Repentance *toba*, *kshémomai*, *pshémomai*  
 Repentant, *kshémon*, *pshémon*,  
*lépkhoi*.  
 Reply, *dzawob*.  
 Reproach, *pégħor*  
 Repugnance See *wézor*.  
 Repugnant See *wézor*  
 Repulsive, *isht*  
 Reputation, *nomis*  
 Request, *arz*, *āri*, *khō-t*, *sinati*, *suol*.  
 — of God, *dawo*  
 Require, to See *chai*, *koi*, *hājat*-  
*mand*  
 Requirement, *hajat*  
 Re-embalance, *mi-ol*  
 Resemble, to See *mī-ol*, *-hau*  
 Re-em, *zhowla*  
 Reside, to *yé-édél* See *ṣand*  
 Resist, to, *tingédél*.  
 Resolute, *bad*, *ting*  
 Re-sound, to, *shrá-édél*  
 Re-spect, (1) *kadar* (2) See *hakk*.  
 Re-spectable, *motabai*  
 Respite, *munda*  
 Re-sponsible See *zimma*, *zimmawor*.  
 Re-sponsibility, *zimma*  
 Rest, *āsonai*.  
 —, short, *damma*.  
 —, to See *damma*, *sar*, *wishé*.  
 —, at, *karoi*  
 Restless, *loṣband*  
 Restrain, to See *ting*, *tambol*.  
 Resurrection, *kémat*  
 Retainer, *banjorai*  
 Return, in, *badal*.  
 Revenge, *badal*  
 Revenue, Government, *tap*, *kalang*.  
 —-payer, *kalangi*

- Reverence, claim to, bzergī.  
 Revolver, téponcha. *See* qazzai.  
 Reward, (1) énām. (2) sawob.  
 Rheum, chikharai.  
 Rheumatism, bod.  
 Rheumy, chikharan.  
 Rib, peshtai.  
 Rice, shélé, vrīzhé.  
 — field, shélgar.  
 — husker, páéka.  
 — and milk, kīr.  
 Rich, daulatmand, tsōrb, wédon.  
 Riches, daulat, dunyo, mol.  
 Rider, swōr, spor.  
 Ridge, teka, narai, khézhai, warsak.  
 Riding, swarlai.  
 Rifle, bandikh, tīpak. *See* rakhdor.  
 Right, hakk.  
 —, (1) shai. (2) boīda, rawo.  
 Righteous, imondor.  
 Rim, mōrga.  
 Ring, gutyé.  
 —, to, chañrédel.  
 —, (nose-), pézwond.  
 — worm, spīnai.  
 Riot, balwa, pasod.  
 Ripe, pékh, sīr, watra, zyèr.  
 Ripen, to. *See* fasal.  
 Rise, to, khatel. *See* cheg, cheg-édel, péshédel, wrätel.  
 Risky, bé-itibor.  
 Rival, siyol.  
 Rivalry, siyolī.  
 River, toi, daryob, sīnd.  
 — crossing, patañr, gudar.  
 Riverain land, kach.  
 Road, lār, sarak.  
 Roar, ghero.  
 —, to, gharédel, ghrabédel.  
 Roast, to, wratawel. *See* warta.  
 Robber, ghal.  
 Robbery, ghlā.  
 —, highway, shik.  
 Robe, presentation, khalot.  
 Robust, chaman, ghwut, tandere-st.  
 Rock, kapra, persha, takka.  
 —, to, zangawel.  
 Rod, (cleaning-), gaz.  
 Roll, to, (*intr.*) rgheshtel; (*tr.*) rgherawel.  
 — up, to, ghārel, ngheshtel.  
 Roof, kokash.  
 —, to. *See* peṭ.  
 Room, kéta.  
 —, small, kétkai.  
 Root, wékh, wulyé.  
 Rope, badrīzhā, peṭai.  
 Rosary, tashé.  
 Rose, rose-bush, gulop.  
 Rotten, wrōst.  
 Rouge, pon.  
 Rough, (1) dīzh. (2) reṭ. (3) gaḍ-waḍ.  
 Round, geṛd, ghund.  
 — about, geṛd.  
 Row, wal.  
 Rub, to, mashel.  
 Rubbish, khālpal.  
 Rude, jāhil. *See* kelai.  
 Ruddy, sīr. *See* under rang.  
 Russian, badmāsh.  
 Ruin, (1) halokī. (2) kandghar, ṭandar.  
 Ruined, halok.  
 Ruler, hākīm, wakīl.  
 Rumour, bōl.  
 Run, to, parédel, tashel. *See* manḍa, baiyédel.  
 — to, make, parawel.  
 — away, to, tashel.  
 — away with, to. *See* maṭīz.  
 — into, to. *See* under èbal.  
 — over, to, téjédel.  
 — race, to, parawel.

Run through, to, péyel.

Running, manḍa.

Rupee, ripai.

Rupee, *Kabuli*, nandrāmai.

Rust, (1) zang. (2) *See* tarkwunai.

Rusty. *See* zang.

## S

Sack, *ghindai*, trāḥa. *See* andai, gonai.

—, leather, *gīdai*, kachèra.

Sacred, by caste or profession, *ākhwund*, mīaa, pīr.

Sad, chiper, *ghamjan*, *ghamnok*, *khappa*, *khapgon*, zahīr.

Saddle, zin.

— -bag, *khurzi*.

—, (pack-), kāta.

— -peg, kulpai.

— -wallets, *kāshkhurjin*.

Safe, *régħ*.

— -conduct, itībor.

Safety, *khèr*.

—, promise of, itībor.

Saint, bzergh, she sarai, walī.

Saiyid, Saiyid.

Sake of, for, pasé.

*Salaam*, salom.

Salary, talab, *tankhā*.

Sale, *khars*.

—, absolute, kātyé.

—, for, *kharsi*.

*Salita*, warai.

Saliva, *wūzhyé*.

Salt, molga.

Salutation, pashtanna, salom.

Same, agha.

Sanctuary, kibla.

Sand, shegga.

— -fly, bangassa.

— -grouse, dabara.

Sandal, tsaplai.

Sandy, rég, shāglan.

Sarai, sui oi.

*Sarnai*, *pikānṛai*.

Satan, Shaiton.

Sated, mör.

—, to be, marédel.

Satisfied, mör, rozī.

—, to be, laurédel.

Saturday, Awāl Sabak.

Saucepan, katorai.

Saucer, gaḍiwā, katorai.

Saw, āra.

Say, to, wéyel, *zhaghédel*.

Scab, (1) *khizh*. (2) paman.

Scabby, paman.

Scald, to, sézel.

Scale, talla.

Scarcity, kāt, *khworī*.

Scent, working by, bikash, biwai-yīnai.

Science, ilam.

Scissors, biyéti.

Scone, kok, kokīrai.

Score, shel.

Scorpion, laṛam.

Scoundrel, badmāsh.

Scout, tsarakai.

Scratch, to, garawel.

Scream, sirā.

—, to, apédel.

Screen, to. *See* parda.

Screw, péch.

— together, to. *See* péch.

Scrub, zangal.

Seal, mor.

Seam, ngīnda.

Search, tāloshī.

— for, to, laṭawel. *See* dzīrawel.

Seat, to, *kshénawel*.  
 Seated, nost.  
 Secluded, *satarmanda*. See *parda*.  
 Seclusion of women, *adab, satar*.  
 Secret, *gwushai, peṭ*.  
 Sect. See *tarika*.  
 Section, tribal, *ganda, kom, psha*.  
 Security, *zomintia*.  
 Seduced, *kakeṭ*.  
 See, to, *katel, lidel*.  
 — off, to. See *jiláb*.  
 Seed, *témna, tekhm, zepai*.  
 — of fruit, *haḍikai*.  
 Seek, to, *laṭawel*.  
 Seem, to. See *molim*.  
 Seer, *sér*.  
 Seize, to, *niwel*.  
 Seizure, *baramta*.  
 Self, *ḍzon, khud, sar*. See *khpul*.  
 — — respect, *layo*.  
 — — restrained, *sambol*.  
 — — satisfied, *ghaira*.  
 — — seeking, *matlab-ashmo*.  
 — — sown, *kudratí*.  
 Sell, to, (*tr.*) *kharsawel*; (*intr.*) *kharsédel*.  
 Semen, *maní*.  
 Send, to, *lézhol, wostawel*.  
 — for, to, *ghwushitel*.  
 — off, to, *baiyawel, rawon kṛel*.  
 — up, to, *khézhawel*.  
 Senior, *mesher*.  
 Sense, *māna*.  
 — less, (1) *bé-khuda, ḍabḍib*. (2) *khwushai*.  
 Senses, *hoeh, yish*.  
 —, in. See *khud*.  
 Sensual, *shahwatí, shahwatnok*.  
 Sensuality, *shahwat*.  
 Sentry, *pārador*.  
 Separate, *gwushai*.  
 —, to. See *khallai, rang, sar*.  
 Separation, *prékṛin*.

Separation, of combatants, *gwosh*.  
 Sepoy, *spoi*.  
 September, *Assi*.  
 Serious, *ghwut*.  
 Sermon, *wāz*.  
 Servant, *nikar*.  
 —, (*maid-*), *winza*.  
 —, obedient, *kalangí*.  
 Service, (1) *khidmat, shammar*.  
 (2) *nikari*.  
 Set, *jora, ṭopa*.  
 Set, to, *kshézhdel*.  
 — going, to. See *makh*.  
 — on fire, to, *balawel*.  
 — to work, to. See *brid*.  
 — up, to. See *lák*.  
 Settlement, band, *bandobast, tarin*.  
 Severe, *sakht, trikh*.  
 Severity, *sakhtí*.  
 Sew, to, *gandel*.  
 Shade, *syora*.  
 Shake, to, (*intr.*) *khézédel, tarédel*; (*tr.*) *khézawel, gharawel*. See *ṣand, wáhel*.  
 Shallow, *nami, rangai, tranganī*.  
 Shank, *langra*.  
 Share, *bakhra, ḍaḍḍai, vésh*.  
 Sharp, (1) *ṭera*. (2) *triv*. (3) *sakht*. (4) *zirak*.  
 Sharpener, *nizai*.  
 Shave, to, *arkhéyel*.  
 Shaving, *khallai, tótennai*.  
 —, small, *tótenkai*.  
 Shawl, *shol*.  
 Sheaf, *gédai, pólai, tsānai*.  
 Shear, to, *skwestel*.  
 Shears, *kharkhéel*.  
 Sheath, *teka*.  
 Shed, *pizai, sappar*.  
 Shed, to be, *téyédel*.  
 Sheet, *paṭkai, lungai*.  
 —, (winding-), *kafan*.  
 Sheep, *myézh*.



- Sheesham*, shewa.  
 Shelf, tok.  
 Shell, kwut(ē)līha.  
 — (artillery), gēlai, ghundorai  
 Shelter, kundakha, sappar.  
 — (cattle-), vrōrai.  
 Shepherd, shpūn.  
 Sherbet, sharbat  
 Shield, kangal  
 Shift, to, (1) ārawel dārawel. (2)  
     gharawel.  
 Shin, wēzai.  
 Shining, rīst, spin  
 Ship, joz  
 Shiver, to, lēshnédel  
 Shivers, babūzhenna. laryé  
 Shock See khēzawel  
 Shoe, pūstā.  
 —, (horse-), nol.  
 —, woman's embroidered, kāfsha  
 Shoer of horses, nolband  
 Shoot, (mill-), tréyé.  
 — of pain, brésh.  
 —, to, dazrawel, wishtel  
 — up, to, tīakédel.  
 Shooting, shkor.  
 Shop, āt.  
 Short, land, tankai, tīt, tītakai. See  
     landin.  
 — -coming, yila.  
 — -ness, landwōlai.  
 — -sighted. See did.  
 Shortening, landin.  
 Shot, daz, zgor. See dazwai.  
 —, good, tépehi, wishandai.  
 —, small, ninaki.  
 Shoulder, écha, yécha.  
 — -joint, wula.  
 — -piece of native coat,  
     matkai.  
 Shout, sira, zhagh.  
 Shove, to. See wāhel.
- Shovel, winnowing, khwai,  
     khwniyé.  
 Show, to, (tr.) astel, ushāyel,  
     wukshel; (intr.) khwutédel.  
 Shower, pēsha, shēbn.  
 Shrine, ziyomt.  
 Shrivelled, jinjer.  
 Shroud, kafan.  
 Shut, band, dap, palla. See peṭ.  
 —, to, tapel. See peṭ.  
 Shuttle, khangrai.  
 Sny, sharmok.  
 Sick, bimor, ranzir.  
 — to be, gerzawel. See kai,  
     [rodrimel].  
 Sickle, lōr.  
 Sickness, ranzirtā.  
 Side, dādā, khwo, lōmi, palau,  
     tsang, worakh.  
 — of house, chaṣṣa.  
 —, shady, syomi.  
 —, sunny, paitowai.  
 Sieve, ghālbēl, parwézai.  
 Sift, to, chaṣṣawel.  
 Sigh, aswélai.  
 Sign, asar.  
 Sight, (1) did, nazir. (2) nendora.  
 —, (back-), nazirkét.  
 —, (fore-), zakha.  
 — of, to catch, katel, lidel.  
 — -seeing, nandorehi.  
 Silent, ghelai, karor.  
 Silk, wrésham.  
 Silken, wréshmin.  
 Silt, kharā.  
 Silver, spin-zar.  
 Simple, (1) sode. (2) ghwut, jawat,  
     sauka.  
 Simply, wūcha sīdā.  
 Sin, gunā.  
 Since. See wakht, zorjé.  
 Sincere, khalosmand, mukhlis, spin.

- Sinew, bāga, pla, wé<sup>z</sup>ha.  
 — behind knee, lindai  
 Sing, to. *See* sandara  
 Single, āstewai.  
 Sink, to *See* dib, shākh.  
 Sinner, gunāgor.  
 Sip, to, sokawel.  
*Siris*, sirin.  
 Sister, khūr.  
 — -in-law, indror, khshina;  
     nendror, wandiai, yor  
 Sit, to, kshénostel. *See* palatai,  
     yótyé.  
 — square, comfortably, to. *See*  
     kunātai  
 — down, to, kshénostel. *See*  
     nostai, pand.  
 —, to make, kshénawel  
 Sitting, nost  
 —, nostai.  
 Skewbald, biag  
 Skewer, sikh.  
 Skill, inar.  
 Skin, gaggar, péstikui, tsaiman,  
     wzhen.  
 — (water-), zhai, gharekka.  
 Skirt, lang.  
 — of coat, pīga.  
 —, to, aikhān tlel.  
 Skull, kakarai  
 Sky, āsmon.  
 Slack, gherend, nā-rost, sest, sor.  
 Slackness, se-ta  
 Slander, shimat.  
 Slanderous, shimatgar, shimatnok.  
 Slap, tsappar.  
 Slave, maiyai  
 Slaver, lyaré  
 Slavery, mréitob.  
 Sledge-hammer, palk.  
 Sleep, khéb.  
 —, to *See* khéb.  
 Sleeping, wéwd.  
 Sleeve, lastinau. *See* lécta.  
 Slight, ila, lezh, lezhki.  
 Sling, machoghna  
 Slip, by a, khushiki.  
 —, to, shoédel  
 Slippery, shoé, shcéndek.  
 Slope, downward, lwang  
 —, upward, péchimai  
 Slow, nā-rost, sest  
 —-match, mezza  
 Slowly, wio.  
 Smack, shrāk  
 Small, kam, kamkai, wor, wrikai.  
 —, very, warikhkai  
 — of back, mlā  
 —-po, kéwai, kéi ninyé  
 — shot, charé, ninaki  
 Smart, chogh, zīak, tiiv  
 — to, bréshédel, khwazhédel  
 Smeat, to, ghāiawel  
 Smell, bi  
 Smile, to, meskédel *See* meskai.  
 Smith, pesh.  
 Smoke. *See* lga  
 —, to, tselawel  
 Smooth, píst, shoé.  
 Snaffle, lawza  
 Snake, mangér.  
 — -chamber, parwi.  
 —, large, shamiyor  
 Snare, lima, park.  
 Sneeze, nezhai  
 — to, nezhel  
 Snider. *See* tipak  
 Sniff, to *See* āchawel.  
 Snipe, ghazzyé  
 Snore, to, kharédel  
 Snout, wai biz  
 Snow, wovia  
 Snuff, nasoi  
 — up, to. *See* sām.  
 Snuffle, to, samédel.

So, (1) dāsé, haghasé. (2) byā.  
(3) dora

So-and-so, pulonkai.

Soap, sobin.

Socket. *See* sterga.

Soft, bābar, méin, pést, tankai.

Softly, wrō.

Soil, khovra, watan.

—, light, rég.

Soiled, kaker.

Sole, tāla, khappar.

—, yek.

Sold, to be, kharsédel.

Soldier, British, gora.

—, native, spoī.

Some, dzené.

Some . . . others, dzené . . . dzené.

Sometimes, kalla-kalla.

Son, zyai.

—, (grand-), lmasai.

—, in-law, zim.

—, of co-wife, benzai.

—, (step-), parkétai, kaṭor.

Song, sandara.

Soon, zer, nen sabo.

Soot, törkai.

Sore, khwazh, darḍmand.

—, to be, khwazhédel.

Sorrow, armond, gham.

Sorry, khappa, khapgon, tobagor.

Sort. *See* tsangra, ghundi.

Soul, arwoh, rikh.

Sound, zhagh.

—, to, chanṭédel, ḍangédel,  
zhaghédel.

—, loud, ghrabo.

—, of drum, ḍangédo.

—, of stringed instrument, kagh.

—, rég, tanderest.

—, sleep. *See under* kharédel.

—, drum, to, ḍangawel.

Soup, zémna.

Sour, triv.

South, Suhél.

Sow, to, karel.

*Sowar*, swör, spor.

Space, ḍzöi.

—, clear, chaman, ḍaggar.

—, between thumb and first  
finger, gurat.

Spade, yim.

Span, long, lwéshl.

—, short, wuzai.

Spar, tir.

Spark, batserrai.

Sparrow, charchanṭa.

Sparse, tranganṭ.

Speak, to, zhaghédel. *See* zhagh.

—, evil, to, bad, wéyel.

Spear, songa.

—, -head, ganje.

—, -grass, surmal.

Species, kism, khél.

Speck, ṭekai.

Spectacle, nendora.

Spectacles, shishé.

Speech, kissa, zhagh.

Speed, bira, sakhtī.

Spell, ésam, dam, māntar, wazhni.

Spend, to, lagawel, shandel. *See*  
shākh.

Spherical, gerd, ghund.

Spices. *See* dorī.

Spider, mechīprong.

Spider's web, ḍzəl.

Spike, sikh, nakhashe.

—, on stick, ganje.

Spilt, tī.

—, to be, téyédel.

Spin, to, gherel, wartel.

Spine. *See* haḍikai.

Spinning-weight, tsosha.

—, -wheel, tsarkh, tsarkha.

Spirit, high, ghairat, tsarbasht.

Spirited, mast.

Spirits, sharop.

- Spirit, high, masti.  
 —, low. See *chiper*, *zahir*.  
 Spit, *sikh*.  
 —, to, *tikawel*. See *ti*.  
 Spite, *kina*, *zidd*.  
 Spiteful, *kinaka-h*, *ziddi*.  
 Spittle, *wuzhgyé*.  
 Spleen, *tèrai*.  
 Split, to, (*intr.*) *chaudel*; (*tr.*) *chawel*.  
 Spoiled, *kharop*.  
 Spontaneously. See *klipul*.  
 Spoon, *tsamtsikai*.  
 Sport, *shkor*.  
 Sportsman, *shkorzan*.  
 Spot, *dogh*, *tekai*.  
 Spotted, *brag*.  
 Spout, (1) *dora*. (2) *klhwulgai*, *tiéyé*.  
 Spread, to. See *rang*.  
 Spring, (1) *psarlai*, *tsarmīnai*. (2) *chiunag*.  
 Spring, to, *zyézhédel*.  
 Sprinkle, to. See *pizh*.  
 Sprout, to, *klhwatédél*, *trakédél*.  
 Spur, *klhézhai*, *péza*, *teka*, *varsak*.  
 — of the moment, on the. See *loc*.  
 Spy, *jāsie*.  
 Squander, to. See *werk*.  
 Squat, to. See *yūtyé*.  
 Squeak, to. See *under gharekka*.  
 Stab, to. See *sikh*.  
 Stack, *kéfn*. See *under biz*.  
 —, small, *kétkai*.  
 Staff, *lawar*, *tendai*.  
 Stage, *mazal*.  
 Stagger, to, *rapédél*.  
 Stagnant (water), *dammé* (*ébö*).  
 Stained, *kaker*, *larelai*.  
 Stair, *shel*.  
 Stalk, *dekai*, *dondai*.  
 —, to, *tsorel*. See *tsorana*.  
 Stalwart, *piyawarai*.  
 Stammer, to. See *shaklédel*.  
 Stammering, *arāra*, *tartarai*.  
 Stand for Kuran, *ikhil*.  
 —, to, *darédél*. See *yésédél*, *wilor*.  
 — firm, to, *tingédél*.  
 — still, to, *darédél*. See *daq*.  
 — up, to. See *chegédél*.  
 — well with, to. See *under cheshtan*.  
 Standard, *taghw*.  
 Standing crops. See *fasal*.  
 Standstill. See *daq*, *tam*.  
 Star, *stōrai*.  
 Start, to, (1) *bézhédél*. (2) See *makh*, *rawon*.  
 Starveling, *khworakai*.  
 Starving, *wuzhai*.  
 State, (1) *wol*. (2) *dābub*.  
 Stature, *lashta*, *wuna*.  
 Stay, to. See *matāl*, *tam*, *čko*.  
 Stealth, *ghlā*.  
 Steam. See *ligai*.  
 Steep. See *péchimai*.  
 Steel, (1) *pilod*. (2) *pand*.  
 Stem, *dekai*, *dondai*, *mefta*.  
 Step, *kadam*.  
 — -father, *plandar*.  
 — -mother, *mēra*.  
 — -son, *kaṭor*, *parkétai*.  
 Stern, *sakht*, *tiikh*.  
 Sternness, *sakhti*.  
 Stewpan, *katawn*.  
 Stick, *largai*, *lashta*.  
 —, heavy, *lawar*.  
 —, to, (1) *kshézhédél*, *tapel*, *tumbel*. See *jak*, *shakh*. (2) *péyel*. (3) *yésédél*.  
 Sticky, *chiker*, *sréshan*, *sréshnok*.  
 Stiff, *kalp*, *klak*, *ting*.  
 Still, *karor*.  
 —, *lyā*.  
 Stimulant, *kép*.  
 Stimulants, *taker of*, *képkhor*.

- Sting, léshaṇ.  
 —, to, chichel. *See* ʔāk.  
 Stingy, dāis, shim, ʔing.  
 Stirrup-iron, kréb.  
 ——— -leather, krébosh.  
 Stitch, bakhiya, skazai.  
 Stock, dunyo.  
 —, live. *See under* zhwandai.  
 — of fire-arm, kunda, kundogh.  
 Stocking, jirob. ʔ  
 — (leather-), mēza.  
 Stolen property recovered, bēlghā.  
 Stomach, geḍḍa, lerai.  
 Stone, tiḡha, koṇṇai.  
 —, small, tiḡgai.  
 — (baking-), tabai.  
 —, large, takka.  
 — of fruit, haḍikai.  
 — set in ring, ghalmal.  
 Stool, (1) laṭkai. (2) dast.  
 Stoop, to. *See* ʔit, ḍib, ghīṭa.  
 Stop, to. *See* isor, matāl, mané, tam, téko.  
 — crying, to. *See* ghelai.  
 — fight, to. *See* gwosh.  
 Stopper, khulpiṭai.  
 Stopped, tam.  
 Stopping, tam.  
 Store, amber.  
 — -room, kēṭa.  
 Storey, second, sabot.  
 Storm (rain-), shaugira.  
 Stormy, téponi.  
 Story, kissa.  
 Stout, ghwut.  
 Straight, sam, sikh, palasikh.  
 Straighten, to. *See* sam.  
 Straightforward, momin, sam, spin.  
 Strain, to. *See* ārawel.  
 Strained, to be, paṛkédel.  
 Strange, pradai. *See* ārawel.  
 Strangely, ajiba.  
 Strap, tosmā, dīra.  
 Straw, prōra.  
 —, (maize-), ṭonḍ.  
 —, broken, chopped, bīz, pīr.  
 —, standing, drīza.  
 Streak, kursha.  
 Stream, rōd, toi.  
 Street, chēla.  
 Strength, tokat, zōr.  
 Stretch self, to. *See* ghazawel.  
 Strict, reṭ. *See under* adab.  
 Strike, to, lagédel, ṭakawel, wāhel.  
 String, (1) mezzai. (2) dzīr.  
 — (bow-), zhai.  
 — (camel-), mār.  
 —, to, pèrel.  
 Strip of leaf, dzīr.  
 — off, to, laṭawel.  
 Stroke, zgor.  
 — of work. *See* khrāp.  
 Strong, régh, takra, mazbīt, sakht, klak, zorāwar, mezzai, tanderest, chaman, piyawarai, pilodī.  
 — man, palawon.  
 Struck, to be, lagédel.  
 Struggle, naskora, shākha-sholānga.  
 Strung, pèrelai.  
 Stubble, drīza.  
 —, drizgor.  
 Stud in camel's nose, mār.  
 Student, tālib.  
 Study, to, lwustel. *See* sabak.  
 Stuff, makh.  
 Stumble, blavsédel, tambédel.  
 Stump, soṭṭa, kharānḍ.  
 Stupid, nā-lāik, nopé, bé-akal, kam-akal, kkhēla, owél, dzanāwar, amak.  
 Stupidity, bé-akli, kam-akli.  
 Style, rang.  
 Subdued, gzhé.  
 Subject, rāyat.  
 —, loyal, khaikhwo.

Submission, *ājizi*.  
 Submissive, *ājiz*, *gzhé*.  
 Submissively. *See* *sterga*.  
 Subscription. *See* *gerda*.  
 Subsidy, *mutājib*.  
 Subsist, to. *See* *wakht*.  
 Subsistence, *guzrān*, *iéžgor*.  
 Succeed to, to. *See* *kshénostel*,  
*misālā*.  
 Success, *barobari*.  
 — in life, *chamanda*.  
 Succession, *misālā*.  
 Suck breast, to, *rāvdel*.  
 Suckle, to, *ravel*.  
 Sudden, *nobibar*.  
 Suddenly, *bénāsopa*, *losi*, *nobibar*.  
 Suffering, *āzobi*.  
 Sugar, *nambot*, *shakara*.  
 — cane, *ganna*.  
 Sulk, to. *See* *sifbit*.  
 Sulky, *marawwar*, *biḥ*, *sifbit*.  
 Sullen, *gīta*.  
 Sum. *See* *zar*.  
 Summer, *wīrai*.  
 — harvest. *See* *fasal*.  
 Summit, ear, *tsika*, *tsiekka*.  
 Summon, to, *bādel*.  
 Sun, *lmèr*, *myèr*.  
 — light, *myèr*, *paitowai*.  
 — shine, *lmèr*, *myèr*.  
 Sunday, *Itwor*, *Dwayam Sabuk*.  
 Sunk, *qib*.  
 Sunny side, *paitowai*.  
 Sup, to, *ghāpawel*, *saṭel*, *serkawel*.  
 Superficial, *earpak*.  
 Superficially, *bar-ḍan*.  
 Supper, *wégū marai*.  
 — in Ramzan, *shīma*.  
 Supposing. *See* *chèré*.  
 Supplies, *godām*.

Surety, *zomin*.  
 Surge, to. *See* *chappa*.  
 Surpass, to. *See* *tèr*.  
 Surprise, *chapo*.  
 Surprised. *See* *Astonished*.  
 Surrender, to. *See* *hamsāya*.  
 Surround, to, *badal krel*. *See* *isor*.  
 Survey, *kach*.  
 —, to. *See* *vioshta*.  
 Surveyor, *wāingari*.  
 Survive, to, *pādel*, *chalédel*.  
 Suspended, *dzwèrand*.  
 Suspicion, *gumou*, *tohmat*, *shuba*,  
*waswās*.  
 Suspicious, *waswāsi*.  
 Swallow, to, *ngheshtel*. *See* *tèra-*  
*wel*, *shapawel*.  
 Swear by, to, *krel*.  
 —, to make, *kébèzhawel*.  
 Sweat, *khéla*.  
 Sweep off, to. *See* *set*.  
 Sweepings, *khallai*, *khālpal*, *khair-*  
*pal*.  
 Sweet, *khözḥ*.  
 — smelling, *khözḥbiyai*.  
 — meats, *alwo*, *khwozhe-*  
*khwandawar*.  
 Swell, to, *parsédel*.  
 Swelling, *badwé*, *gazak*, *dona*.  
 Swift, *sakht*.  
 Swimmer, *lambézan*.  
 Swimming, *lambéya*.  
 Swine, *tīsarai*.  
 Swing, to, (*intr.*) *zangédel*; (*tr.*)  
*zangawel*.  
 Swollen, *dad*.  
 Swoop, *ghita*.  
 Sword, *tira*.  
 — belt, *washikai*.  
 — maker. *See* *peh*.  
 Syphilis, *bodipèrang*.

## T

- Table-cloth, *kandèrai*.  
 Tact, *īnar*, *chal*.  
 Tail, (1) *lakai*, *lem*. (2) *tsika*, *zhobba*.  
 — less, *land*.  
 Tailed, well, *lamawar*.  
 Take, to, *khwarol*, *wokhestel*.  
 — away, to, *bétel*, *biwel*.  
 — care of, to. *See* *zghārai*.  
 — in, to, (1) *nennayé-tel*. (2) *See* *paryob*, *tagi*, *khila*.  
 — off, to, *wukshel*.  
 — out, to, *āstel*.  
 — to pieces, to. *See* *rang*.  
 Taken aback, *brand*.  
 Talk, *machghilo*, *māzshilo*, *zhaghé-do*.  
 —, to, *zhaghédel*.  
 Talkative, *zhebgharond*.  
 Tall, *cheg*, *wizhd*.  
 Talon. *See* *Claw*.  
 Tamarisk, *ghaz*.  
 Tambourine, *dāriyā*, *tāmbal*.  
 Tame, *gzhé*, *rihdai*.  
 Tank, *tālo*, *tslér*.  
 Tape, (cotton-), *spañsai*.  
 Tarantula, *koka*.  
 Tassel, *dzindai*.  
 Taste, *khwand*, *mazza*.  
 — less, *belmang*.  
 Taunt, *péghor*.  
 Tea, *chni*.  
 Teacher, (1) *istoz*. (2) *pīr*.  
 Teaching, *dars*.  
 Tear, *yé-hka*.  
 —, to, (*intr.*) *bzha shwel*; (*tr.*) *bzha krel*.  
 — in pieces, to. *See* *mot*.  
 Tease, to, *shèrawel*.  
 Tent, *tai*.  
 Tedious, *chenjān*.  
 Temper, *khi*, *taba*.  
 —, bad, *trikhai*.  
 Temperance, *parhéz*.  
 Temperate, *parhézgor*.  
 Temple of head, *tsañfakyé*.  
 Tenancy, *shariki*.  
 Tenant, *sharik*.  
 Ten-annas, *dirang*.  
 Tender, *nozak*, *pést*, *taukai*.  
 Tendon, *bāga*, *wézhn*.  
 Ten o'clock A.M., *lmèrchāsht*.  
 Tent, *khina*, *tāmbi*.  
 —, nomad's, *kézh dai*.  
 — peg, to. *See* *tsaplai*, *wāhel*.  
 — pole, *stenyé*. *See* *under* *khina*.  
 Termination, *wustian*.  
 Terms. *See* *joŋa*.  
 —, bad, *wirona*, *zishé*.  
 Terrible, *darsatnok*.  
 — thing, *balo*.  
 Terribly. *See* *reŋ*.  
 Test, to, *ozméyel*.  
 Testicles, *khwutté*.  
 Tether, *silai*.  
 That, (1) *ngħa*, *dagħa*. (2) *che*.  
*See* *Grammar*.  
 Thankful. *See* *shukar*.  
 Thank-offerings, *shukarona*.  
 Thanks to God, *shukar*.  
 That much, *émra*, *hamra*.  
 — time, by, at, *nór*.  
 Theft, *ghilā*.  
 Then, byā, *wolé*.  
 There, *wolata*.  
 Therefore, *zeke*.  
 Thick, *ghwut*, *gañt*, *sakht*.

- Thief, ghal.  
 Thigh, vrin.  
 Thin, (1) narai. (2) dangar. (3) trangan.  
 Thing, shai, kissa, khagara, char, kor.  
 Things, asbob, makh.  
 Third, dream.  
 Thirst, tanda, wuchwolai.  
 Thirsty, tezhai.  
 Thither, wolata.  
 Thong, wosh.  
 Thorn, aghzai.  
 ———-fence, shpel.  
 Thorny (tree), aghzana (wuna).  
 Thorough, sicha.  
 ———-bred, asil.  
 ———-, not, kacha.  
 Thought, atkal, pekr.  
 Thrashing. *See* drabawel, paryodel, takavel.  
 Thread, mezzai.  
 ———-, woollen, snai.  
 Thresh, to, mashel.  
 Threshing, ghébal.  
 ———-floor, dermend.  
 Threshold, sardarai.  
 Throat, alk, marai, stinai.  
 Throb, to, drabédel.  
 Throne, takht.  
 Through, pèri. *See* bondi.  
 Throw, to, achawel, ghurzawel, tréyel, tsamlawel. *See* naskor.  
 Thrown down, to be, ghurzédel.  
 Thumb, kāfa guta.  
 Thump, to, drabawel.  
 Thunder, to, gharédel, tanédel.  
 ———-bolt, tandar.  
 Thursday, Shpézhm Sabak, Ziyo-rat Wrez.  
 Tickle, to, taghrawel.  
 Tie, to, tayel. *See* ganča.  
 Tiger, mzarai.  
 Tight, tang, ting.  
 ———-, not, daq, sest.  
 Till, pèri, râsé.  
 Time, wakht, minda, zamâna, umar.  
*See* sâat, wor.  
 ———-in music, wazan, ghwora, rang.  
 ———-, long, zând.  
 ———-, at any, } harkalla.  
 Times, at all, }  
 Time at the present, és, pilhal.  
 ———-, at the same, byâ.  
 Tinder, khwan.  
 Tiny, warikênkai.  
 Tip, sar, sél.  
 Tired, sterai.  
 To, ta, wa...ta, pèri.  
 Tobacco, tamâki.  
 ———-pipe, native, chilam.  
 To-day, nen.  
 Toe, guta.  
 Toil, khworî, mashakkat.  
 Tola, téla.  
 Toll, mahsil.  
 Tomb, gabar.  
 Tongue, zhebbâ.  
 ———-, to hold. *See* ghelai.  
 Tonsils, kimai.  
 Too, hâp.  
 Tool, kolai, lôshai.  
 Tooth, ghwosh.  
 ———-, (front-), dora.  
 ———-, long, nésh.  
 ———-of comb, khésha, khéshai.  
 ———-of saw, ghwosh.  
 ———-ache. *See* ghwosh.  
 ———-brush, native, masmok.  
 ———-pick. *See* ghwosh.  
 Toothed, ghwoshai.  
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 ———-, on the, sarpak, barsèran.  
 Topography, makhâ.  
 Topsy-turvy, londi-bondi.



Torn, bzha.  
 Tortoise, shkautātai.  
 Torture, āzob.  
 Touched by hand, loewaiyīnai.  
 Tower, monrai.  
 Town, bāzor, shār.  
 Trace, pāta.  
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 Track. (1) mand. (2) bandar.  
 —, to. *See* mand.  
 Trade, saudo. *See* bahir.  
 Tradesman. *See* waporī.  
 Trading, bahir.  
 Trail, to, lālédél.  
 Train of animals, bahir.  
 —, (railway-), gādi.  
 —, to. *See* rizhdai.  
 Trained, gzhé.  
 Transborder, yéghi.  
 Transfix, to, péyel.  
 Transfrontier, yéghi.  
 Transit-dues, mirai.  
 Transitory, pāni.  
 Trap, par̄k.  
 Travel, musopirī.  
 Traveller, musopir.  
 Treacherous, bé-wapo.  
 Treachery, bé-imoni.  
 Treading out grain, ghébal.  
 Treasure, khazona.  
 Treasury, khazona.  
 Treatment, considerate, muléiza.  
 —, medical, dori-darmond.  
 Tree, wuna.  
 —, genealogical, shajara.  
 Tremble, to, grabédél, khézédél,  
 tarédél.  
 Trembling, babézhenna.  
 —-fit, laryé.  
 Tremour, babézhenna.  
 Trial, (1) ozmyésht. (2) beshkulla.  
 Tribe, khél, kom, timān, psha,  
 ganda, asal, zot.

Tribute, péshkash.  
 Trick, chal.  
 Trickery, tagi.  
 Tricky, chali, chalnok, tag  
 Trigger, lindai.  
 Trip, to, blavsédél.  
 Trooper, swōr, spor.  
 Troops, fauz.  
 Trot, recha.  
 Trouble, rabar, tangi, tangsa, taklif,  
 steryé.  
 Troublous, tang.  
 Trousers, partiḡ, baḡdé.  
 Trousers' string, ganda.  
 Trouseau, bast.  
 Truant. *See* karyob.  
 Truce, bādon.  
 True, rishtinai, imonder, mukhlis.  
 Truly. *See* hakk.  
 Trunk, settā, mettā.  
 Trust, (1) bowar, itibor. (2) amonai.  
 —, to. *See* itibor.  
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 Trustworthy, itibori.  
 Trusty, khpul.  
 Truth, hakk, imon. *See* bīan, rishtina  
 —, plain. *See* under khwasha-  
 mandī.  
 —-ful, rishtinai.  
 —-fully, rishtina, rishtiyā. *See*  
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 kosluish.  
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 Tuesday, Tsālōram Sabak.  
 Tune, surod.  
 Tunic, khāt.  
 —, double part of, chélai.  
 Tunnel, sirang.  
 Turban, ordinary, dastor.  
 —, large, maḡdos, pagrai.  
 —, Peshawari, lungai.  
 Turmeric, kurkaman

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 mezzai.  
 — corner, tò. *See* ārawel.  
 — inside out, to, ārawel.  
 — out, to, ai kawel.  
 — over, to, ārawel.  
 — round, to, (*intr.*) gerzédel. (*tr.*)  
 gerzawel.  
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 Tusked, dorāwar.  
 Tussle, naskora, shākha-sholānga.

Tutor, istoz.  
 Twanging, kagh.  
 Tweezers, nīnai.  
 Twig, dekai.  
 Twinge, brésh.  
 Twinkling. *See* rapawel.  
 Twins, ghbargīni.  
 Twist, (cotton-), spanīnai.  
 —, to, (1) gherel. (2) *See*  
 mezzai.  
 Twitter, to, chaḡédel.  
 Two, in. *See* ikai.  
 Tyrannise. *See* ziyotai.  
 Tyranny, ziyotai, zulm.

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Udder, ghwulianz.  
 Umbrella, tsattar.  
 Unadulterated, nazha, sieha.  
 Unalloyed, sieha, karra.  
 Unanimity, ittifok.  
 Unbaked, unburnt, im.  
 Uncertain, bé-itibor.  
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 Understanding, pé.  
 —, jora.  
 Undiluted, nazha.  
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 Undoubtedly, hakka-pakka.  
 Uneducated, jāhil, ummi.

Unfaithful, bé-wapo.  
 Unfinished, im.  
 Unfired, im.  
 Unfit for food, mardor.  
 Ungelt, windan.  
 Unhappy, khappa, khapgon, chíreḡ,  
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 — hill, pèchîmai.

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 Upper, bar, pos, pòrtanai.  
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 Urine, matiâzé.  
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Valley, darra, kanda, tangai.  
 Valuable, kadamand, kématnok.  
 Value, kadar, kémat.  
 Valueless, bé-shammara, khandānai.  
 Vanish, to. *See* ghelai, ghâib, werk.  
 Vapour, ligai.  
 Variegated, brag.  
 Veil, jarawinai.  
 Vein, rag.  
 Venom, wesh.  
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 Vessel, lôshan.  
 —, earthenware, kundêl.  
 —, leather, dabbe.  
 —, small drinking, khîmbra.  
 —, (water-), kiza.

Vex, to. *See* taba, zpe.  
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 Vexed, khappa, tabakherai. *See* kher.  
 Victory, barai.  
 Vigorous, chogh, takra, tsâlok.  
 Vigour, takréyi.  
 Village, kelai.  
 —, fortified, enclosed, fixed, két.  
 —, small, kolakai, kétkai.  
 —, offshoot of, bonda.  
 — gate, darwoza.  
 Villagers (fellow-), kelai.  
 Vine, mêlawa.  
 Violence, (1) bulwa, zür. (2) zêa.  
 Violently. *See* zêa.  
 Virgin, péghla.  
 Virtue, (1) parhéz. (2) bzergi, kirâmat.

Virtuous, parhézgor. See parhéz.  
 Visible, shkora.  
 —, to be, lida shwel.  
 Vision, khéb.  
 Visit, mulákát.  
 —, to, wèitlèl.

Vituperate, to, shkanel.  
 Voice, āwoz, zhagh.  
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 Vomit, to, gerzawel.  
 Vomiting, kai.  
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Wager, shart.  
 Wages, talab, tankhā.  
 Waist, mā.  
 — -belt, kamarband, wolmas-tanai.  
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 Walk, sail.  
 —, quick, of horse, shogām.  
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 Wall, dīwol, jār.  
 — of house, chanṭā.  
 — -piece, shéyind.  
 —, (retaining-), bézell.  
 Wallets, (saddle-), kāshkhurjin.  
 Walnut, maṭak.  
 Wander, to, shorédèl, gerzédel.  
 Want, āfi, khworī.  
 —, to, ghwushtel.  
 War, jang. lām.  
 —, Muhammadan religious, ghazo.  
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 Waid of village, chēla.  
 Warm, tod.  
 Warmth, ghorma.  
 Warp, belshenna.  
 Wash, to, (*intr.*) lambédèl; (*tr.*) wīnzèl, lambawel. See ébō, sobīn, mashel, kharel.  
 — -house, charchébai.  
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 Watch over, to. See zghārai.  
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 —, on the, bédor.  
 — -man, kāshai.  
 Water, ébō.  
 — -channel, subterranean, sāko-wa, kuréz.  
 — -course, wélaṇ.  
 —, small, lashtai.  
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 — -jar, garai.  
 —, small, garikai.  
 —, large, maṭai.  
 —, very large, māṭ.  
 — -less, wucholai.  
 — -melon, andowona.  
 — -skin, gharekka, zhai.  
 — -vessel, kīza, kūza.  
 Watered, pañṭa.  
 — (well-), tandobai.  
 Wave, chappa.  
 —, to, gerzawel.  
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 —, in a bad, halok.  
 —, in the same, haghasé.  
 —, in this, dāsé.  
 —, in whatever, hartsangré.  
 —, possible, maḥḥa.  
 Waziri, Wazir.

- Waziri, Wazirai.  
 Wear, to, gerzawol, shorawel. *See*  
     wâhol.  
 — away, out, to, silawel. *See*  
     khwarêl.  
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 Wealthy, daulatmand, moldor.  
 Weapons, barg, wasla.  
 Wearied, ghorat.  
 Weary, chenjân.  
 Weather, cold, zhemai.  
     —, hot, wirai.  
 Weave, to, wardel.  
 Weaver, polai.  
 Web, (1) londa, tân. (2) dzol.  
 Wedding, wode.  
     — party, procession, wro.  
 Wedge, drazan.  
 Wednesday, Pinzam Sahak.  
 Weed, dilai.  
     —, to. *See* lalin.  
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 Weep, to, zharêl.  
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     — -behaved, sambol.  
     — -being, khêr.  
     — -disposed, nékho.  
     — -to-do, well-off, barakati,  
     wédon.  
     — up, to, zyézhédel.  
     — -wisher, khairkhwo.  
 West, Kibla.  
 Wet, (1) limd, tond. *See* zyém. (2)  
     im.
- What? tse? kîm?  
     — -ever, kîm.  
     — sort of? tsangra? tserenga?  
 Wheat, ghanam.  
     —, boiled, cleaned, gingeré.  
     — -bread, nghan.  
     — -coloured, ghanamrang.  
 Wheel, tsarkh.  
 When, che, kîm wakht.  
 When? kalla.  
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 Wherever, chère.  
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 Whip, matrôka, trât.  
 Whirlpool, ghîmbai.  
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 Whistling, shpélai.  
 White, spin.  
     — -metal, kwutî.  
     — -ness, spintia, spinwolai, spin-  
     wolan.  
 Whittle, to, garawel.  
 Who? tsök?  
 Whoever, tsök.  
 Whole, ghund, rêgh, diesta, karai,  
     hartse.  
 Whoop, burburai.  
 Why? wélé? *See* tse.  
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 Wicked, bad, harom, nâ-rawo.  
 Wide, plan, worat.  
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     —, to become, kundédol.  
     — -hood, kundyézin.  
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 Wife, sheza, țabar, werman, vratina.  
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- Willingness, razo.  
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 —, round, to, badal kṛel.  
 — -pipe, spīna marai.  
 Winder, novṛai.  
 Winding, kōzh.  
 ——— -sheet, kafan.  
 Window, tokai.  
 Wine, sharop.  
 Wing, par, wazar.  
 —, on the. *See* hawo.  
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 Winnow, sapawel, lwāstel.  
 Winnowed, pākīza.  
 Winnowing-shovel, khwai, khwaiyé.  
 ——— -tray or basket, chaj.  
 Winter, zhemai. *See* tséla.  
 Wipe, to, mashel. *See* péjan.  
 Wiry, mezzai.  
 Wish, to, ghwushtel.  
 —, murād.  
 Withdraw, to, āstel, gharawel.  
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 Within, nenna.  
 Without, bé.  
 Wolf, léwe.  
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 Women's apartment, adab.  
 Wonders, worker of, kīmiyogar.  
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 Wool, wārai.  
 Word, kissa, khabara.  
 — for, good, ṭingora.  
 Work, chār, kasab, kor.  
 —, hard, khworī, mashakkat.  
 — up, to, khézhawel.  
 Worker of wonders, kīmiyogar.  
 Works, kulmé.  
 Workshop, kārkhona.  
 World, dunyo.  
 Worm, chenjai.  
 —, (guinea-), spañṣai.  
 — -eaten, chenjān.  
 Worn-out, zāif, wröst.  
 Worried, taghyir.  
 Worry, rabar.  
 —, to, rabaṛawel, rghāstel.  
 Worst of it, to get. *See* larai, per.  
 Worsted, snai.  
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 Worthiness, lāiki.  
 Worthy, lāik.  
 —, to be, joṛédel.  
 Wound, péyawor, prawor.  
 —, to, shīrapawel.  
 ——— -money, pör.  
 Wounded, khwazh, khwuzhmand,  
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 Wrangling, aryésht.  
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 Wrestle, naskora *See* āchawel,  
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 Wrestling, palawonī.  
 Wretched, labagherai lagherai-  
 bagherai. *See* khworakai.  
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 Wrist, mermandai, butkai.  
 Write, to, likel.  
 Writing, khatt.  
 Written by hand. *See* kitob.  
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 nā-rawo, kharop (*See* under  
 akal). (3) grām, mulāmat.  
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Yar!, kadam.	Yellow, zyèr.
—, native. gaz.	Yes é.
—, (court-), talai.	Yesterday, parin.
Yawn, arjamai.	— evening, wégâ, barāyaṇ-
—, to, arjamédel.	Yet, l, ā
Year, kol.	Yoke, zhegh.
—, this, sazh.	— peg, zhwandai.
—, last, paros sazh.	Young, kam, dzwon.
— before last, yā paros-sazh.	—, with, blorba.
—, next, bel kol.	Younger, kam, kesher.
— after next, yā bel kol, dréam	Youth, (1) zhenai. (2) dzwon.
kol	— fulness, dzwonī.
—, wet, pashakol. See under til.	

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Zinc, kwutŋ.

## ADDENDA TO INDEX.

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## C

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 Consider, to. *See* atkāl.  
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 Diaphragm, tarin.  
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## F

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## W

Wicked, landawar.  
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## APPENDIX I.

## Parable of the Prodigal Son done into Waziri Pashto with interlinear literal English translation.

De yawa saṛi dwa zāmen wī. Kam zēi yé wa plor ta wuwé, -  
*Of one man two sons were. Younger son his to father [to] said,*  
 che, "Ė plora, mo ta agha bakhra roka, che pa daghī mol  
*that, "Oh father, me to that share give, which in this property*  
*kshé mi do." Agha khpul che tse dunyo wa, aghā yé wēria*  
*[in] mine is." He' own that what wealth was, that he to-them*  
*wuwéshela. Dèré wrezé na wé téré shewyé, che kam zēi yé*  
*divided. Many days not were past become, when younger son his*  
*ghund mol roghund kap, au nriyā watan ta rawon shap,*  
*all property collected made, and distant country to departing became,*  
 au wolatā khpula dunyo pa badkorī kshé yé kharopa kṛa. Au  
*and there own wealth in evil-doing [in] he spoilt made. And*  
 che ghund khpul mol yé werk kap, nōr, pa watan dēra khworī  
*when all own property he lost made, well, on country great scarcity*  
 koghla, au agha pa khpula dēr tang shap, au de haghā watan  
*came, and he himself very distressed became, and of that country*  
 wa yawa saṛi ta lor, wērgaḍ shap. Yagh saṛi wa khpula mzeka ta  
*to a man [to] went, joined became. That man to own land [to]*  
 wulōzhan, cho, "Dā ṭītsari wupyaia," au dai pa dā bondi rozī waṇ  
*sent, saying, "These swine pasture," and he on that [on] satisfied was*  
 cho khpula gedda de pergai pa kwuṭēlīkhé bondi maṛa kṛai,  
*that. own belly of acorns on husks [on] satiated should make,*  
 che de ṭītsari khwarok waṇ; wēlé chā tsa wēr na kṛel. Byā  
*which of swine food was; but anybody anything him not gave. Then*  
 dai, kim wakht che pa yish shap, nōr, é wuwéyel, cho, "De mo de  
*he, what time that in senses became, well, he said, that, "Of me of*  
 plor de kōr tsemra mazdiron maṛai khwuri, au zēné  
*father of house how-many hired-servants food eat, and from them*  
 potyé kézhī, au ze de lwazhé mraṇ. Zo wa chog shap, khpul  
*over remains, and I of hunger die. I will risen become, own*

plor ta wa wèdriman, wèrta wyaiyan wa, che, "È plora, de father to will go, to him say will, that, "Oh father, of Khudai hān gunagor yān, au de to hān gunagor yān, au ze dāsē God also sinner am, and of thee also sinner am, and I thus kabilé na yan che de to zyai rota wuwyaiyi. Pa' worthy not am that of thee son to me they should say. Among khpulé nikaroné kshé mi dèrsara nikar ka, che pa ripai nikaron own servants (among) me with-thee servant make, that on pay servants di." Nōr agha cheg shan, wa plor ta roghai; wélé agha lyā are." Well he risen became, to father [to] came; but he still do plor na liré wan che plor wulidan, au zre yé from father [from] far was when father saw, and heart his pé wusiū. Plor yé wèr manḍa kṛel, pa ghyēzh kshé upon-him burned. Father his to-him running made, in losom [in] wuniwan, au kshal yé kan. Zéi yé wèrta wuwé, che "È plora, took, and kissed him made. Son his to him said, that "Oh father, ze de Khudai gunagor yan, au de to pa nazir kshé hān gunagor I of God sinner am, and of thee in sight [in] also sinner yan, au ze dagha sara na jorézhān ché tsök de to zyai rota am, and I this with not am-fit that anyone of thee son to me wuwyaiyi." Wélé byā plor yé wa khpulé nikaroné ta wuwé, should-say." But then father his to own servants [to] said, che, "Pa ghundé jomé kshé kshelyé jomé di, haghā rovrai, that, "Among all clothes [among] beautiful clothes are, those bring, wa de ta wèrwoghundai; au gutyé hān wèr pa guta kai, au pānṛé and him to put-on; and ring also to-him on finger put, and shoes wèr pa pshé kai. Rodrimai, che ghund mīzh maṛai wukhwūri, mashghil to-him on feet put. Come, that all we food may-eat, merry shī; che dā zyai de mo mer wan, au byā zhwandai shan; may-be; for this son of me dead was, and again alive has-become; dā werk wan rozené, és mi mīndan." Au ghundé mashghilo he lost was from-me, now I have found." And all merriment shiri kṛela. commencement made.

Dā ster zyai yé pa mzeka kshé wāp. Che agha roghai, That elder son his in land [in] was. When he came,

wa kör ta nezdé shan, de gadawelé de nindoré zhagh yé  
to house [to] near became, of dancing of amusement noise he  
worwédan. Yagha jo nikar rowughwushtan, che, "Dā tso di?"  
heard. He a servant summoned, saying, "This what is?"

Yagha nikar wërta wuwé che, "De to wrör roghelai dai, an de  
That servant to-him said that, "Of thee brother come is, and of  
to plor wolmastia keryé do; zeko é keryé do, che dai régh  
thee father hospitality made us; therefore he made us, that he safe  
ramit roghai." Apha khappa shan, wa kör ta nennena na  
sonud has come." He vexed became, to house [to] inside not

wértan. Plor yé de wörehané rowuwöt, au sinati yé wërta  
was-going. Father his outside came-forth, and request he to him  
wukra. Yagha wa plor ta dzawob wèrkra, che, "Wukessa, dāmra  
made. He to father [to] reply gave, that, "Look, so-many

kolina de to khidmat kan, au hēchère mi de to hukm mot  
years of thee service I-do, and ever I of thee command broken  
kerai na dai, au hēchère to wa mo ta yo warghimai hān  
made not-have, and ever thou to me [to] one kid even  
ro na kan, che ze de khpulé melgerai sara khwashī pé  
to-me not garest, that I with own companions [with] rejoicing on-it

wukan; wélé dagha zyai che de to roghai, che de to dunyo  
might make; but this son when of thee has come, that of thee wealth  
pa kharopé shezé bondi werka keryé do, to pa dā kshé hān  
on loose women [on] wasted male has, thou in this [in]\* even  
wa dagh zéi ta wolmastia wèrkra." De wërta wuwéyel, che,  
to this son [to] hospitality hast-given." He to him said, that,

"É zoya, te hamésh de mo sara yé, au do mo har tso  
"Oh son, thou always with me [with] art, and of me every what  
che di, bagha de to di; boida dagha di che mizh dā  
that is, that of thee is; proper this is that we this  
khwasholi wukī, au khwash shī, zeko. che dā de  
happiness should make, and happy should-be, because that this of  
to wrör mer wan, au és byā zhwandai shewai dai; werk  
thee brother dead was, and now again living become is; lost  
shewai wan, au mindelai shewai dai.  
become was, and found become is.

\* NOTE—i.e. in spite of this.

## APPENDIX II.

## Story of Waziri Life.

(1) Ze, Sāhib tlelai waṇ; Joni Khélé Bakka Khélé wa munsiffi ta bütelai waṇ; de dé mukaddamé wé pa nör bondi. (2) Byā yo sarai mo ta wuzhaghédan che “Yawa sarī dolé bondi wāhelai waṇ, pa tsandā wāhelai waṇ.” (3) Byā de dé na pashtanna wukra che “Chā wāhelai yé?” (4) De wuwé che “Khpulé shezé wāhelai waṇ.” (5) Mo wuwé che “Tse wājé na yé wunāhelé?” (6) Dā wuwé che :—

Dasé wuwāhelaṇ che de mo tsalōr tarbrīna wī; byā haghā khōr mo ta yé rokra; byā mo dé saia guzrān kaṇ. (7) Byā yawa shpa ze de khōb na bédor shwaṇ, sheza pa tamba wuwata. (8) Byā mo ta shakk prēwōt che dā sheza pa chā maiyina do. (9) Byā mi tira rowokhesta, wēpasé rawon shwaṇ. (10) Byā che dā waṇ, wōr waṇ, au tyāre wa dēra sakhta. (11) Byā rawona shwa, de keli na wuwata, pa khwushī raghzī rawona shwa. (12) Ākhēr yé mazal dēr wukāṇ. (13) Byā pa yawa dzōi che dai sarai nost dai, wos é tarelai dai. (14) Byā do wērīāghla wagh sarī ta. (15) Che wērīāghlela wērtā wuwé “Ke marai khwuré, dērtā roweryé mi do.” (16) De wuwé che “Los mi mardor dī, pa wos kshé jom dai, rowokhla che los wuwīnzaṇ, marai wukhwurāṇ.” (17) Dora wu na shwa, yēbō rovré wa dagh ta. (18) De dé mēre che waṇ rawon shap, au dai nost dai: yagha pōri wu yé woyāṇ pa tira, che sar yé wughwurzedāṇ. (19) Che dé yēbō rovré, dai meṇ waṇ. (20) De shezé mēre yagh dzōi na uriyā shewai waṇ che “Dā sheza wa mo wuwīnī.” (21) Che do wērroghla dé zhagh wukaṇ, “Pa Khudai dā bazagor wé, yo zhagh wuka.” (22) De zhagh na kaṇ che dā sheza wa mi meṇ ko, che zhagh wukaṇ. (23) Byā che do, dā meṇai shezé pa wos wutoṇaṇ; wos é rawon kaṇ; pa khpula makha loṇ shap; au mēre kōr pa lōrī rawon shap; au do pasé rawona shwa. (24) Dora dai rasawelai na waṇ, che do wuraséda wa kōr ta. (25) Bas, dā kōr ta wuraséda, dēra zāifa khappa wa. (26) Sabo dai rawon shap, mēre yé, che ze pashtanna wukaṇ che yo sarai pa khwushī raghzī kshé meṇ dai, che dā chā meṇ dai, au tsōk dai. (27) Dā wugherzedāṇ, de meṇi pāta wa de ta molima na shwa. (28) Dai roghai wa kōr ta byā. (29) Songa yé tēra kra che sheza mi ēs mra kraī. (30) Yawa shpa de wērtā wuwé che “Tamākī roka.” (31) Dé wuwé che “Pa kēṭa kshé tyāre do.” (32) De wērtā wuwé che “Te che wa khwushī raghzī ta tlé, wōr hāṇ warédāṇ, pa haghā na tyāre pa kēṭa kshé kho na do.” (33) Dé wuwé che “Mo ta molim na wé, che agha de mo āshno to mer dai.” (34) Dora wu na shwela, agha de mēre tira wokhesta; mēre war

## APPENDIX II.

## Literal Translation of the foregoing by sentences.

(1) *I had gone, Sahib; the Jani Khels and Bukka Khels had taken me away to arbitrate; they had cases against other (tribes).* (2) *Then a man spoke to me saying, "A person struck me here, struck me on the forehead."* (3) *Then I asked him saying, "Who struck you?"* (4) *He said, "My own wife struck me."* (5) *I said, "For what reason did she strike you?"* (6) *He said:—*

*I was struck in this way, that I had four cousins; well, they gave me their sister (in marriage); so I lived with her.* (7) *Well, one night I awoke from sleep and my wife was going out by the door.* (8) *Then a suspicion entered my mind "The woman is in love with somebody."* (9) *So I took a sword and followed her.* (10) *Well, when this happened there was rain, and it was intensely dark.* (11) *So the woman started, went forth from the village and began to cross a lonely stony plain.* (12) *In the end she went a long way.* (13) *Then at a certain place that there is, (behold!) a man is sitting, and his horse is tied up.* (14) *So she came up to that man.* (15) *When she came up to him she said, "If you will eat bread, I have brought you (some)."* (16) *He said, "My hands are unclean, there is a cup on the horse, bring it that I may wash my hands and eat bread."* (17)\* *Immediately she went to fetch water for him.* (18) † *Her husband, who was (there), approached and (behold!) the man is (still) seated; (the husband) so smote him with the sword that his head fell off.* (19) *When she (the woman) brought the water he (the man) was dead.* (20) *The woman's husband had withdrawn from that place thinking, "The woman will see me."* (21) *When she (the woman) came up (to the place) she‡ cried out, "I adjure you by God, speak but once."* (22) *He (the husband) did not speak thinking, "The woman will kill me if I speak."* (23)§ *After this the woman tied the corpse upon the horse; she started the horse off; it went away in a direction of its own; and the husband departed towards home; and she set off behind him.* (24)|| *Hardly had he arrived when she reached home (also).* (25) *Enough, she reached home; very worn out and sad was she.* (26)

\* lit. "this much had not happened when she fetched it."

† The transition from the 1st to the 3rd person was probably a slip on the part of the narrator.

‡ She is addressing the murderer of her lover whom she hopes to identify by his voice.

§ lit. "then that is."

|| lit. "this much he had not arrived when."

wuniwan, songa yé wèrta barobara kpa, wu é wāhela, do pé wèrroghla wu yé wāhela pa songa, pa nas kshé (35) Che de dé pa nas songa wuwatila, yaghé pa songa kshé dèr zor wukan, tira wèr wurasédela, pa tsanča é wu é woyan. (36) De zhagh wukan dé wa vrinča ta che "Tarbré, roshai, mer yé kpa." (37) Dai wèrroghlel, do yé pa songa kshé niwelyé wa. (38) Vrinčé tiré wukshé, do é wuwāhela, mra yé kpa. (39) De dé de mère na pashtanna wukpa che "De mizh khör tse waje na mra shwa?" (40) De wèrta wuwéyel che "Pa yawa khwushí raghzi kshé mo de sari sara lidelyé wa, au sarai mi mer kpa, au rota molim na shap che tsök wan."

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Next day he, her husband, went (out) thinking within himself, "I will inquire saying, 'There is a dead man on the lonely stony plain; who killed him and who is he?'" (27) He went about, (but) the clue of the dead man did not become known to him (28) He came home again. (29) He sharpened his spear saying to himself, "Perhaps I might now put my wife to death." (30) One night he said to her, "Give me the tobacco." (31) She said, "It is dark in the house" (32) He said to her, "When you were going to the lonely plain it was raining besides; at any rate it is not darker inside the house than that (was)" (33) She said "I knew thee not that it was thou who didst kill that lover of mine." (34)\* As she spoke she seized her husband's sword; the husband took up his position at the door, levelled his spear at her (and) struck at her with it; she came at him (and) he smote her with the spear in the belly. (35) When the spear passed through her belly she † forced her way up the spear; (her) sword reached him, she struck him on the forehead. (36) He cried out to her brothers, "Cousins, come, she has done for me." (37) They arrived, (and there) she was, stuck upon the spear. (38) (Her) brothers drew their swords, they smote her, they slew her. (39) They questioned her husband saying, "For what reason has our sister been put to death?" (40) He said to them, "I had seen her with a man in a lonely stony plain, and I killed the man and have not found out who he was."

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\* lit. "this much had not happened when"

† lit. "exerted great force on the spear."



## APPENDIX III.

## Some Leading Waziri Characteristics.

This essay on Waziri characteristics refers primarily to the Waziris of Tochi, but much of it applies without qualification to the other inhabitants of Waziristan, including the Mahsuds. While however the Mahsud is, so to speak, more of a Waziri than the Waziri proper, the Dauri of Tochi is considerably less of one, and a few separate remarks have accordingly been added on the subject of the Dauris. The Waziris of Bannu are rapidly ceasing to be Waziris: ease and plenty have converted some of them into respectable and law-abiding subjects, while contact with Bannuchi civilisation and the neighbourhood of a demoralising city have, it is to be feared, sapped at the same time the best qualities of nearly all. The Waziris of Kurram, especially the Kabul Khels, in many points resemble their northern neighbours the Zaimushts, Afridis and others rather than the various branches of their own tribe, and they with the Waziris of Bannu must be understood to be excluded from the scope of the following remarks.

The present character of the Waziris must not be regarded as fixed. It is in part the product of circumstances and surroundings which, with the British occupation of part of Waziristan, have already begun to undergo transformation. The actual state of Waziri civilisation is remarkably backward, extraordinarily so indeed when the proximity of the tribe to the Derajat and their old established intercourse with that region are considered. Muhammadanism, too, has done less for them than for most of its votaries, and probably the most unsparing critics and savage detractors of the Waziri will be found among his co-religionists. The Waziri name is execrated, as no other is elsewhere, by neighbouring Muhammadan tribes; and Muhammadans from a settled district often regard Waziris as utter barbarians and seem inclined to deny their title to be considered as belonging to the faith. A travelled Khostwal, who had visited Mecca and was robbed by Waziris on his way home within a few miles of the Khost border, gave it as his opinion that the robbers of the Hedjaz were gentlemen in comparison with those of Waziristan. A learned Syrian of Damascus, whom hard fate had brought to the Tochi, was heard to compare them in one breath to dogs, lions, fleas and several other objectionable animals. This Syrian had the further misfortune to be associated with the well-known Kippat Khan, in deciding a jirga case, and was by no means favourably impressed with the leading Malik of

the Mohmit Khels, who evidently figured in his imagination less as a human being than as a ghou! or monster out of the Arabian Nights "He has," exclaimed the Haji in Arabic, "the lips of a camel, the brain of an elephant and teeth like bits of stone;" and words failed him to describe the noisiness, obstinacy and utter unreasonableness of his Waziri colleague.

But although it is difficult to make any impression on the Waziri, he is not entirely proof against ameliorating influences when they can be brought to bear upon him in a concentrated form during some length of time. A Waziri who has been in Government service for a few years, especially if he has come in personal contact with British officers, is many steps removed from the ordinary tribal savage. The following incident will serve as an illustration. In the spring of 1893 a British officer went shooting from the Saidgi post with several orderlies, one or two of whom were Waziris in Government service. A Waziri shepherd, who was grazing his flock near the path along which the party passed, remarked to the orderlies in a low voice, "Why do you not shoot the European and take his rifle? I will show you a road by which you can escape." A little further on the party sat down and the shepherd, evidently thinking that his plan was about to be put in action, came and squatted down beside them. The result of his suggestion must have been surprising to himself, for hardly was he seated when a Yusufzai orderly went up to him, disarmed him of his knife, slapped his face and dragged him about on the ground by the hair of his head; when the Yusufzai finally let him go he continued, in the height of his indignation, to throw stones at the man till he was out of range. The Waziris of the officer's party joined in the laugh against the shepherd and admitted that he deserved his punishment, but they did so half-heartedly and as if conferring a favour. Here were three stages of development admirably personified: first, the primitive Waziri who sees in every stranger an opportunity for murder and robbery; second, the slightly civilised Waziri who sets his face against such practices, but has not entirely lost sympathy with them; and lastly, the Pathan, a British subject of the third or fourth generation, who is hardly more capable than an Englishman of entering into a Waziri's feelings on the subject of unprovoked and wanton crime. It is to be hoped that by this occurrence the shepherd himself was considerably enlightened, and that the sentiments of his grandchildren, should he have any, will in consequence resemble those of the Yusufzai orderly rather than those of their own progenitor. It would be unfair to the present generation of Waziris, however, not to admit that many of them are more advanced than the orderlies who rejected, though they did not resent, the shepherd's villainous suggestion, and it should be added that a few are as civilised as almost any common

Pathans, though these favourable specimens, unfortunately, occur mostly among the degenerate Waziris of Bannu.

To understand what the Waziri is to-day we must consider what his country was till lately and what it must, to a great extent, for ever remain. The correspondence between the man and his country is in the case of Waziristan too striking to be ignored and too obvious to be denied. Waziristan is in the first place poor and barren, in the second pastoral, in the third rugged and difficult of access, and in the fourth almost devoid of running water.

The poverty of the country and the effort required to gain a subsistence in it have made the Waziris a hardy and enduring race. Their physique is uncommonly good, and though on the average short of stature, extremely tall and large men are to be found amongst them. They are generally deep-chested and compact of build, with a powerful muscular development participated in by the whole body and not confined to the lower limbs as with some hill tribes of the Himalayas. As mountaineers the Waziris would probably hold their own with any other Pathan tribe of the North-Western Frontier. The dependence of their hard physical condition upon their way of life is proved by the change which they undergo when well fed and deprived of strong exercise in the open air. Confined in jail they rapidly become stouter, younger in appearance and fairer in complexion; but when first released they are short of breath and easily tired by exertion. Handsome faces of a hard type are not uncommon among the Waziris, and if they wear their hair long this is a peculiarity to which it is possible for the stranger's eye to become accustomed. Unfortunately, however, such is the squalor of their clothes and persons, proverbial even among Pathans, that no European can find pleasure in contemplating them except at a respectful distance. While the poverty of the country has undoubtedly made the Waziri a fine human animal, it seems doubtful whether, as some authorities would persuade us, it is also responsible for his being an inveterate robber and thief. There are poor countries in the world where life and the rights of property are thoroughly respected, poverty notwithstanding; such are Norway in Europe, and in Asia, parts of the Kohat and Peshawar Districts which lie on the same frontier as Waziristan.

The effects of a pastoral life are much less open to dispute than the effects of poverty. Some of the Waziri tribes have practically no cultivable land at all; and a few of them, such as the Tol Khels who are all either herdsmen or robbers, actually live in tents the whole year round and though they return to the same haunts season after season, have no fixed village or abode anywhere. Extremes of climate and the necessity for the flocks and herds to follow the pasture to the high uplands in summer and to the lower grazing-grounds in the cold weather have perpetuated

nomadic habits among many sections, with consequent restlessness, improvidence and incapacity for sustained exertion. The facilities offered for commission of crime by membership of a community which frequently changes its location and sometimes has settlements simultaneously in places two or three days' journey apart are so obvious that they need only be mentioned.

It is, however, the rugged and impassable nature of the country and its geographical position, rather than its barrenness or pastoral character, which have most profoundly influenced the Waziri in his relations both with his fellow-tribesmen and with his neighbours. Except in a few of the highest hills, which are well-wooded, the country is a mass of rock and stones bearing a poor growth of grass and thinly sprinkled with dark evergreen bushes; progress in every direction, except on devious paths known to the natives, is obstructed by precipices or by toilsome stony ascents; and knowledge of the topography, a mere labyrinth of intricate ranges and valleys, comes only as the result of long acquaintance. Except in a few favoured spots and on the roads constructed by Government a horse cannot cover half a mile at a pace faster than a trot without danger of lameness.\* The consequences, both bad and good, of such natural surroundings are easy to trace. Broken ground and tortuous ravines, by making crime easy and precaution against attack difficult, have fostered violence among the people and developed in them an extraordinary faculty of prudence and alertness. The inaccessibility of one place from another, together with the slenderness of even the pastoral resources, promotes dispersion of population; and communities and individuals who live isolated from one another in time, if hardly in distance, have become, in consequence of their isolation, independent, self-reliant and democratic in sentiment. Through the inaccessibility of his own country to lowlanders, combined with the proximity of open and fertile tracts inhabited by races of inferior stamina, the Waziri has developed into a confirmed raider; and the passage through his country of routes connecting Afghanistan with India has made him, by frequent opportunity, a hereditary highwayman as well. It is this contact, under geographical conditions favourable to himself, with races of deficient energy and aggressiveness that has endowed the Waziri with the insufferable swagger and blustering arrogance which principally endear him to strangers. Given the above data with their immediate consequences, it is not hard to realise why the Waziri, cut off from civilisation and progress, has remained a neglected barbarian, loathed by his neighbours and despising them.

\* What, by the way, is the celebrated "Waziri" horse hardly found at all, now at least, in Waziristan? An experienced cavalry officer of the Frontier Force assures the writer that no such animal ever existed, and that the so-called "Waziris" were merely the produce of Baluch mares owned in Waziristan and in the Pannu District.

The scarcity of water in Waziristan is not without its effect upon the inhabitants, but that effect is naturally one observable in the manners rather than in the minds and morals of the people. The writer cannot remember that during a two years' sojourn in T'ochi he ever surprised a Waziri washing his body, except in the formal and by no means cleansing manner, which religion dictates as a preliminary to prayer. Once only he came upon Waziris washing their clothes, and that in a pool so secluded that it almost seemed as if the men felt themselves to be transgressors against the best traditions of their country and people. In extenuation of this Waziri failing it can only be pleaded that large stretches of Waziristan are almost destitute of running water, and that the scanty springs cannot, of course, be contaminated by bathing or washing clothes; besides which, the idea of ablution is not kept present to the mind by the sight of water as it is in a country where water abounds. Perhaps the most remarkable fact in connection with the universal and absolute want of cleanliness among Waziris is that it seems to have no prejudicial effect upon their constitution; and it would be difficult to maintain in Waziristan, in argument with living proofs of the contrary, the modern European doctrine that cleanliness is a necessary condition of health. Probably no Waziri, except those who live on the banks of the Kurram, know how to swim, and certain it is that many of the tribe have never seen a collection of water large enough to drown a man, except during the floods which accompany storms in the hills and subside immediately after.

Enough has been said to show how the character of the Waziri may be in part explained by the influence of his surroundings; but it must be added that he also possesses qualities which cannot be connected in any direct way with the climate or physical conformation of Waziristan. These features of his character may be regarded either as inherent, or as having their origin in some earlier home of the race, though unlike many other frontier tribes (as we may remark in passing) the Waziris have no traditions of a home-land older than that they now inhabit. Such unaccountable qualities are the Waziri's light-heartedness and sense of humour, his hot temper and his dogged pursuit of revenge, and they are the more remarkable as being inconsistent respectively with his dull materialism, his calculating wile and his fickleness in most schemes and pursuits.

Socially the Waziri is a good companion, being easy-tempered, fond of conversation and a close observer of human character, with a quick eye for the comic element whenever it presents itself and a ready laugh. In fact the laugh is so ready that from a large party of Waziris in good temper it is never long absent, and the merest trifle is enough to excite an outburst. On one occasion a Waziri who appeared with a claim before

the Political Officer in the Tochi, after stating that he was a Razoni by caste, gravely added in a moment of mental aberration that his father had been a Razoni too: the whole assembly were instantly convulsed with merriment at this—especially in the East—so superfluous remark, and their amusement was redoubled when the Razoni, on being questioned by the Political Officer before he had time to recover his composure, failed to recollect the name of his own grandfather and stood overwhelmed with the deepest shame and confusion. An equal perception of the lighter side of things was shown by a Mahsud lad at Jandola during the Mahsud blockade, who happened to pass the Commissioner taking an evening stroll. Instead of salaaming, and without slackening his pace or removing his musket from his shoulder, he slapped himself several times on that part of his anatomy which might be supposed to be suffering most from the scarcity of food in the hills; this was a salutation, a delicate compliment to the power of the Commissioner as head of the blockade and a pithy comment on the political situation all in one, and it was accompanied by a look of the most portentous gravity which made the performance irresistibly comic. An elderly Waziri frequently possesses a penetrating and genial humour which lends great charm to his descriptions of men and events, and it is often a treat to hear a grey-bearded reprobate rehearse, with keen enjoyment of every detail, some incident which he has witnessed, a well-arranged ambuscade or assassination for instance, or the progress of negotiations between two parties each of them trying to out-do the other in duplicity. It would be a mistake, however, to imagine that an engaging manner or a pleasant address is common among Waziris. On the contrary their manners are summary, not to say brutal, and a frequent mode among them of attracting the attention of a man who does not hear when he is first addressed is to throw a small stone at or towards him. Still Waziris are capable of a very insinuating address upon occasion, and it is sometimes difficult to treat with proper severity the old man who caresses an imaginary beard upon your chin, assuring you at the same time with plausible logic that this unpleasantness between friends is the result of a misunderstanding or the work of mischief-makers; and scarcely a less effort may be required to punish the handsome, upstanding youth who, after flinging his turban in your lap, collapses at your feet with locks almost touching the ground, skilfully admitting only part of his fault but praying for complete forgiveness. These extreme forms of self-abasement, it should be added, are reserved for great occasions; and the speed with which the performer recovers his equanimity after the exhibition, especially if his request has been granted, is almost startling.

Of the hot-headness of the Waziri, the attack on troops at Maizar in 1897 was an example on the large scale: the affair was certainly

unpremeditated by the great majority of those who took part in it, and even the ringleaders, had they stopped to weigh the probable consequences to the Madda Khel tribe of their advertising in such a fashion their personal grievances, would hardly have ventured to commence the fray. Other instances of Waziri rashness will come under notice when we reach the subject of Waziri dances, and the writer recollects a case in point when, in December 1898, a Mahsud and a Darwesh Khel jirga fell foul of each other at Bannu City. The cause was a trifling dispute between a Mahsud boy and a Darwesh Khel Malik of no importance, yet in less than a minute from the receipt of provocation respectable Darwesh Khel headmen were rushing to and fro like lunatics hurling stones and brickbats, and a general riot was not averted without difficulty and the use of a little force. Having seen a number of frays of this kind, the writer is convinced that the Waziri, from the moment a blow is struck on either side, "fees red," loses all thought of consequences and ceases to be accountable for his actions. The following little story, extracted from the Tochi Political Diary of the 8th March 1899, will shew how insanely a Waziri can act upon sudden provocation.

"Garare, Malikehahi, owed money to Ret, Wruke Jani Khel, and some time ago Ret seized a pistol belong to Garare and kept it as a pledge for repayment of the debt. One day in the middle of February, while Ret was out, Garare visited his house and took away the pistol. Ret on learning what had happened armed himself, and went in pursuit of Garare. The Wruke *chigha* turned out, and so did that of the village of Alias, Tori Khel, but before they came up Ret had stabbed Garare and Garare had shot Ret with the pistol. Both died almost on the spot."

Closely connected with the hot-headedness of the Waziri, and perhaps its hidden spring, is his absurd vanity which finds contempt or ridicule impossible to bear, and resents with violence the slightest insult, or indeed any act whatever intended by the doer to place the object of it in an undignified or unfavourable light. Often hardly distinguishable from the Waziri's vanity is his "sharm" or "shame" (Quære, false shame), a highly commendable virtue on the possession of which the Waziri, like other Pathans, prides himself; while the non-Pathan portion of the human race are unable so much as to understand in what this quality consists. Sometimes "sharm" approaches self-respect, at other times it resembles modesty, occasionally it might be identified with shyness, and now and again perhaps it means nothing more nor less than conventional etiquette. If a Pathan in a social matter behaves either better or worse than another man would have done in the same circumstances and is asked the reason, he is sure to ascribe his singularity to the "sharm" animating him, to which ordinary human clay is a stranger. Thus "sharm" forbids a Waziri to mention his father's name,

and in this respect it goes further than the "sharm" of other Pathans who do not fail to rally him on this peculiar custom, forgetting or not aware that some of their own kinds of "sharm" are no less absurd in the eyes of the outer world. One more instance of Waziri "sharm" will suffice. The son of a Tochi Malik deserted from the Levies taking with him the horse supplied by his father for the Government service. The Political Officer suggested to the Malik that he should recover the horse at home and send a servant back with it as his nominee to fill the vacancy in the Levies. The Malik entirely concurred as to the suitableness of the arrangement, but requested that the Political Officer would formally order him to carry it out, otherwise, he said, his "sharm" would prevent him from doing so. What possible feeling was present to the man's mind, and how the word "sharm" should in this case be translated, are questions left for the reader to determine.

In the Waziri, at least, "sharm" is no bar to shameless greed, and the venality and inordinate love of money which possess almost every individual are in themselves a strong guarantee against the Waziri tribe becoming a politically uncontrollable body. A community each member of which prefers his separate interests to the general weal can never be formidable, apart even from the question of material resources, to a strong government with large powers of punishment and reward. But politics do not come within the range of this essay, and to explain the character of the Waziri no more need be said than that a poor man in many another country would refuse a considerable sum of money, which he scrupled to accept, with less reluctance than a well-to-do Waziri would experience in declining a single rupee. Aliyas, a leading Malik of the Tori Khels, since dead, was in 1899 presented with an embroidered sheepskin coat as a reward for good service to Government, and with the acquisitive faculty (as ever) on the alert, he glanced round the room for something not his own in which to carry it away. The first suitable object he spied was a cotton shawl belonging to a clerk of the Political Officer's establishment, and annexing this he packed the *postin* in it, slung it over his shoulder and proceeded to leave the room. The owner approached to remonstrate, but Aliyas only raised an elbow to jostle him in the face and continued on his way without even looking round. This was an act of grasping meanness, but regard being had to the character of the actor, it is probable that a sense of grim humour may have mingled with it.

The obstinacy and unreasonableness of the Waziri who has a point of his own to gain are among the most salient features of his character, but these qualities from their nature are difficult to exemplify by an anecdote. A Waziri *junga* who have made up their minds to resist the intentions of Government or of a Government officer, are, perhaps, one of



the most difficult bodies to move, and one of the most impracticable, in the whole range of terrestrial politics. While their ingenious heads teem with arguments in favour of their own view, to which their public men are capable of giving clear and logical expression, they feign so successfully not to perceive the force of the arguments on the other side that the officer who presents them is, if inexperienced, apt to be shaken, quite unnecessarily, as to the reasonableness of his own demands. The feeling that there is, after all, little or no difference between black and white is familiar to everyone who has been obliged in the course of duty to spend days at a time in discussing controversial subjects with Waziri jirgas. Frequently, however, this obstinacy defeats its own purpose, and a tribe bring down punishment upon their heads, or an individual involves himself in fine, imprisonment and other troubles, by a contumacious refusal to yield on what was, so far as any Waziri was concerned, a mere side-issue.

Another characteristic of Waziris, among the first to attract the notice of the stranger and among the last to linger in the memory of one who has known them, is the extravagant manner in which they exaggerate benefits conferred or services rendered by themselves, and the frequency with which they recur to them. It is related that a Waziri and a Bannuchi were friends, and that once, in an evil day for the Bannuchi, the Waziri presented him with a rafter for repairing the roof of his house. From that time forward the Waziri, who used like many of his tribe to attend regularly the Bannu Friday fair, began to visit the house of the Bannuchi every week, and quickly turning the conversation to the subject of the rafter he would praise its goodness and dilate on the trouble he had taken to cut it and bring it from the hills. In the course of a few weeks he rendered the obligation so intolerable to the Bannuchi that the latter snatched the rafter out of his roof, bringing the roof down, flung it at the Waziri's feet and requested him to remove both the wood and his own presence at once and for ever.

The high animal spirits which the Waziri undoubtedly possesses may be studied to advantage in the public dances held at certain fixed places in Waziristan upon the Id. The ceremony takes place on a smooth piece of ground, in the middle of which is planted a post to mark the centre of the movement. Round the post revolves to stirring music a dense crowd, composed, it may be, of several hundred men dressed in holiday attire and nearly all armed with knife, pistol, sword or gun. The mass turns with the left sides of the performers towards the centre of the dance so as to give freer play to their sword-arms. Close to the pivot pass the old and elderly men, walking sedately; outside them circle the youths and the men in their prime, wild with excitement, waving their weapons and describing mad antics; while round the margin of the

wheel, career the mounted men of the tribe with brandished lances, displaying their horsemanship. The agility and enthusiasm of the younger dancers is a sight never to be forgotten: as the music quickens some of them seem now and then to spring nearly their own height into the air, while others advance by a most graceful movement with a sword in each hand, raising the one and lowering the other alternately in time with the step of the dance. Unfortunately these dances are extremely dangerous on account of the high tension and loaded fire-arms of the performers. They generally verge from the very outset on the bloodshed with which they not infrequently end. So in 1897 a levy sepoy who was taking part in the Tappi dance slipped and fell, and his musket, discharging itself accidentally, killed one of the other dancers. The crowd precipitated themselves on the unfortunate sepoy and would, but for the intervention of a levy jemadar and some men of the 1st Punjab Cavalry, have stretched him out and cut his throat then and there according to tribal custom, for by Waziri "nirkh" a life must be paid for with a life even if the first be taken by accident. As it was, the cavalry party who rescued the man had to retire fighting and a barber belonging to the regiment fell into the hands of the Waziris and was killed by them. The writer was witness of a somewhat similar occurrence on the 22nd of April 1899 at a spot between the Khiddar Khel village of Ziarat and the Madda Khel village of Sheranni. The tribes are at deadly enmity, and the boundary between these two particular villages is disputed; notwithstanding this it is the custom to hold the rival dances within sight, and a very short distance, of one another. On the occasion in question the Khiddar Khels, perhaps three hundred strong, were seized by a sudden spirit of mischief and leaving their customary dancing-place rushed in a body to a piece of flat ground considerably nearer the Madda Khel border and began dancing defiantly there. Directly the Madda Khels, of whom there were about six hundred, saw what had happened, they broke off their dance and began to advance threateningly towards the Khiddar Khels. Two Madda Khel Muliks were sent to turn their fellow tribesmen back, but failed and returned trying to minimise their failure to the Political Officer by saying that only a friendly joint dance was intended. A violent collision seemed inevitable; but by one of those unaccountable freaks to which the Waziri temperament is liable the two hostile crowds merged in one and danced together peaceably for half an hour. In fact the dance had broken up and the tribes were separating in perfect amity when a sudden volley was heard, confusion reigned for one moment, and the next the Khiddar Khels were to be seen rushing to the cover of their village, while the Madda Khels took up the best positions they could find in the neighbouring ravines. Then began on both sides a brisk fusillade, which lasted for

about quarter of an hour, till some holy men came forth from their houses carrying Kurans on their heads and passing between the combatants put an end to the fight. Several men were wounded, but only one mortally; and some Khiddar Khel camels, which the Madda Khels had with great presence of mind raided during the brief continuance of the fight, were returned the next day.

Of the recklessness of the Waziri we have had several examples, and his animal vigour few will deny; but the question remains whether he possesses real courage, a quality that some authorities are disinclined to concede in his favour. It may be admitted at once that he has not that self-sacrificing courage which, to speak generally, seems almost a prerogative of the white man, though it is not inherent even in all European nations. The Waziri will not expose himself to danger in a quarrel except in so far as he considers the quarrel his own; and even in hostilities waged on his own behalf he shuns danger as far as possible, making it his main object to fight safely and to overcome the enemy by taking him at a complete disadvantage. This, however, is probably not due to fear, or if partly to fear, yet not so much to that feeling as to a sense that by giving the enemy an opportunity of killing or defeating him he is playing the enemy's game. The Waziri fears dishonour as much or more than death, and seeing no shame in flight or treachery he resorts to both, precisely in order to avoid what he considers the real disgrace of being openly worsted. In fact the Waziris in this matter present a remarkable parallel to the Navarrese irregulars who fought for Don Carlos in Spain thirty years ago, of whom Thieblin wrote\*:—"This running away does not appear to them as anything objectionable. You cannot make them understand that it is a flight; in their eyes it is simply an escape by means of which they get the best of their enemy; 'for the enemy's evident intention was to slaughter a number of us,' would argue the Navarrese, 'and through our escape he got snubbed.' This view seems to be implied in their very language, for the process of withdrawing from the enemy's fire is described neither as *huir* (to fly) nor as *correr* (to run), but as *escaparse* (to escape, a verb neuter)." Spain may furnish yet another analogy to Waziristan one day. Now that the Waziris, especially the Mahsud tribe, are well armed with modern rifles; it is not improbable, should another military expedition against them be found necessary, that they would fight and that their tactics would very closely resemble those of the Spanish guerillas in the Peninsular War, described by De Ségur, the aide-de-camp of Napoleon, in these words:—"Like the Turks, whose defects and qualities they possess, these people can only defend themselves steadily from behind

\* "Spain and the Spaniards," Volume II, pp. 1 42 4.

walls; they do not hold their ground in the open, feeling no shame in turning their backs, scattering themselves and running to hide in their mountains. However, as they have no great attachment for their miserable habitations, and live upon very little, if they take flight and find refuge in their rocks, they do not lose hope and abandon their cause, but they go there to multiply the warfare, to transform it into a succession of struggles on the enemy's flank and rear, which are all traps, surprises and assassinations." A Waziri brought to bay, however, will fight desperately: this seems to prove that he has no real want of physical courage, and it is a fact to be carefully borne in mind by anyone who may have to approach a wounded Waziri after a skirmish. The writer has seen a Waziri raider, powerless to escape and almost disabled who might have surrendered by throwing up his hands, shoot instead at his pursuers as they came up; when they had almost reached him, he made a second attempt to fire, but his strength failed and the rifle dropped from his grasp; he then drew his knife and with nerveless hands tried to force it into his own breast. Evidently this man disdained either to be killed by the enemy or to fall into their hands alive.\*

We pass now from a review of Waziri character in the abstract to examine a few of those institutions and customs in which the character of the people most eloquently declares itself.

It will have been observed that in the foregoing remarks fanaticism has not been attributed to the Waziri, and there are excellent reasons for thinking that he is not infected with that distemper to any great degree. His religion is of an unemotional and materialistic cast, and he does not even comply with all the ordinary formalities of the Muhammadan faith, for, though he is fairly assiduous in his prayers and ablutions, he is not infrequently uncircumcised. Mullahs seem to exercise but little ascendancy over him; and those who, like the Mullah Powindah and the Mullah Amzullah, have some influence derive it rather from their position in politics than from their religious reputation. That the Mahsuds in 1898 not only slew Namdar, the Sheikh of the Bittannis, but also inflicted on him the further indignity of cutting off his head is enough to show how cheap Waziris hold sacred men when it suits their convenience. Some power, however, seems to be permitted to leading Mullahs for the purpose of doing justice upon criminals whose victims are destitute of natural protectors. Thus it happened that, when the Mullah Powindah was returning with a *lashkar* from the Garani country about the beginning of 1899, his assistance was invoked at Maidan by a Mahsud widow who complained that her brother-in-law,

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\* More lately Lieutenant Hennessy has been killed by a wounded Waziri (1900), and Captain Down by a Waziri at bay (1902).

one Ashkar, wished to marry her against her will, and had slain her two sons because she persisted in refusing him; the Mullah is said thereupon to have destroyed with fire several houses belonging to Ashkar, but two of his following were burned to death in executing his orders. Again, to be a fanatical Muhammadan demands a certain amount of sympathy and intercourse with co-religionists, whereas the Waziri, as already shown, is the *bête noir* of his Muhammadan neighbours. For these reasons it seems at the present moment inconceivable that Waziris should ever undertake a holy war, pure and simple; and should they at any future time combine for such a purpose, it will probably be found that in reality either the hope of plunder or dislike of foreign intruders drew them to the standard of Islam, and that religion was nothing more than the rallying-cry. The Waziris have the same respect as ordinary Muhammadans for shrines and the graves of reputed saints, and make prayers and offerings thereat for protection and benefits which they hope to receive. Their other superstitions also appear to be simple and harmless, and though they admit the existence of fairies, genies and other supernatural beings they never allow their belief in such creatures to interfere with the practical affairs of life.

By no means secondary to the influence of religion upon any Waziri community is the influence exerted on it by the women. The relations of the sexes form in Waziristan a subject to which the attention of the Political Officer is frequently directed, for out of those relations spring many of the crimes and disturbances which trouble the country. The Waziri woman spends the greater part of her life in the open air and on hill-side, and performs almost as much of the hard physical work of the household as her husband, to whom she is often little if at all inferior in brute strength. This mode of life seems to engender a presence of mind, a fertility of resource and a wilfulness, which added to a rough but not unattractive appearance and to a distinctly immoral tendency,—too frequently exemplified in practice for its existence to admit of doubt,—make up a personality that readily becomes a dangerous focus of jealousies and dissensions. The frailty of the Waziri woman may be due to the freedom of her movements as a shepherd's wife in a thinly populated country or it may be attributed to the fact that she has no voice in the selection of her husband; but be the explanation of her misconduct what it may, there can be no doubt as to its fatal results. It would probably be no exaggeration to say that hardly a week passes in Waziristan in which blood is not shed on account of a woman, nor ever a month without a murder of which some mount intrain Helen is the direct or the indirect cause. A story told by Madd Akbar, chief malik of the Tori Khela, forms the second appendix of this book; if not true it is probably founded on fact, and it admirably

illustrates some of the most striking characteristics of the Waziri woman. If, however, wives in Waziristan are apt to be untrue and unscrupulous, husbands on their part are vigilant, suspicious and prone to jealousy in an extraordinary degree. Their vengeance is deadly and does not always wait for proof. The ordinary punishment of adultery is to put to death the woman and to cut off half the right foot of the man; or if the guilty parties are taken in the act, no objection can be raised according to custom if both are slain together. The number of men who have been relieved of a foot, by a neat slanting cut from the front of the ankle backwards and downwards to the heel, is astonishing; and in former days permanent pain and lameness was a common result. Now however these mutilated limbs provide young British surgeons in frontier posts with excellent opportunities of practising Pirigoff's operation, and many are rendered more or less serviceable again by European science. The unskillfulness and haste of the Waziri operators in a foot-cutting incident not infrequently cost the adulterer his life. In one Tochi case the friends of the aggrieved party suddenly invaded the co-respondent's house, where they found him lying on a bed and immediately surrounded him. The man was observed by some visitors seated in the court-yard to struggle and howl like one possessed, but none of them could see what took place or imagined it to be anything worse than friendly horseplay; not till two minutes later, when the strangers vanished as suddenly as they had appeared, did the visitors discover that their unlucky host had in the interim been deprived of a foot. The victim of this retaliation sank rapidly and died in a few hours. Two extracts from the Tochi Political Diary, an official but by no means prosaic record, will serve to illustrate the readiness with which in Waziristan deadly feuds arise out of the misbehaviour of women:—

"Before the British occupation of Daur, Mir Khan, Shogi Tori Khel, was suspected of being in love with the wife of Bori, the nephew of Zakam, Shogi. The woman's husband compelled her to poison her lover under threat of being herself put to death if she did not. On the 4th of March, in revenge for the death of Mir Khan, his father Idak, assisted by Ahmad Gul, son of Khoni, Shogi Malik, slew Bori at Dakai Khwua in Khaisor.—(8th March, 1899.)... On the 26th March Khoni, one of the chief Shogi Maliks, was assassinated at his village. He had just returned to his home from doing good service along with other Tori Khel Maliks at Datta Khel in connection with the Madda Khel settlement. He is said to have been decoyed by Guli, Shogi, to his house and there treacherously shot with a pistol. This murder was in retaliation for the recent death of Bori, a cousin of Guli, at the hands of Khoni's son and another.—(31st March, 1899.)

"About five months ago Gul Muhammad, Abdullai Mahsud, who was living with the Tori Khels in Sham, enticed away Slama, wife of Khanijan, Maddi Khel Tori Khel, and concealed her at Makin in the house of Abdullanir, Akhund. After a month the Tori Khels traced her and she was brought back to her husband. Khanijan went to Madd Akbar, Feroz Khan and Ghulam, Tori Khel Maliks. Gul Muhammad was sent for, and it was arranged that he should pay Rs. 250 to Khanijan, Rs. 100 to Idam, Slama's brother, Rs. 80 to Ding, cousin of Khanijan, and Rs. 10 to Nezam Din, Tori Khel Malik, and be given possession of the woman. Gul Muhammad paid the money to Madd Akbar and Khanijan divorced Slama, and Gul Muhammad would have started for home with her, but it was late and he stopped for the night at Idam's village. Pasa, a cousin of Khanijan, protested against the settlement, and said that the woman was an adulteress and should be put to death according to Waziri custom. On this Khanijan wished to give back the money he had taken from Gul Muhammad and cancel the arrangement, but the latter would not accept it and went away leaving the woman among the Tori Khels. The money was collected from the Tori Khels to whom it had been given and Gul Muhammad was sent for again. He arrived with a Mahsud jirga, one of whom was Gulbadin, Kikarai Mahsud. As Gul Muhammad still refused to take back his money it was paid to Gulbadin, less something which is supposed to have been embezzled by Madd Akbar. Six or seven days later Pasa shot Slama dead. Gul Muhammad is now trying to kill Pasa, and Pasa is looking for Gul Muhammad."

Another quotation from the Diary may be given to show the position of women in regard to tribal feuds, and how they are raided and counter-raided very much in the same way as sheep or goats—

"About the 13th of November three girls were carried off from Saroba in Khaisor. One of them, a daughter of Takhar Khan, has come back; the other two, daughters of Shekha and Haji Khan, Dirdonis, are still missing. The affair is one entirely of the unprotected area. The raiders are supposed to have been headed by Shpezhmai and Trezhmai, Jalal Khel, Mahsuds.—(21st November, 1898.).....About the 15th of December 1898 a gathering of about twenty-five Dirdoni Mohmit Khels, headed by Pila, Landak and Momit Khan, went to the Jalal Khel country and laid an ambush at the water-spring near the village of Malik Karim Khan. In the morning when the village-women came to fetch water from the spring the Dirdonis captured the wives of Ghaibadin and Mita Khan, brother of Aki Khan, Jalal Khel, and retraced their steps with the women towards their own country. On receiving the news the Jalal Khels turned out a pursuit party and pursued them as far as Iki Zinrat in Khaisor, where a fight took place. The Jalal Khels returned unsuccessful, losing

Mansalam killed and Kachai wounded. The Dirdonis suffered no loss.— (31st December, 1898). ....The raid by the Dirdoni Mohmit Khels on the Jalal Khel Mahsuds.....was not unprovoked. The history of the case appears to be that one or more of the rifles seized by the Naib Tahsildar of Miram Shah in May...belonged to the Jalal Khel Mahsuds, and the Jalal Khels laid the blame of the loss upon the Dirdonis and attempted to recoup themselves by the raid on the Dirdonis, reported (in the diary of the) 21st November 1898. A few days before this raid the Jalal Khels had already given provocation to the Dirdonis by an attack on them.... in which a Dirdoni, Miraboz, was wounded, fatally as it turned out. The Dirdonis have now exchanged the Jalal Khel women captured by them for their own women and the death of Mansalam has been set off against that of Miraboz."

Waziri wives are said sometimes to accompany their husbands to the battle-field, and women were alleged to have been seen taking an active part in the attack on troops at Maizar in 1897. Fortunately not all the cases which bring Waziri women to notice are of such a sombre cast as the examples given above might lead one to suppose. The Political Officer in the Techi had in 1898 to decide a case between a married couple in which the husband alleged that his wife had deserted him, and the wife that her husband had failed to respect a promise, made by him at the time of their marriage, that she should be allowed to choose the joint place of residence. The matter was referred to arbitrators, who settled that the household should pass the six summer months in the hills at a place selected by the wife and the other six at a place in the Techi Valley approved by the husband. John Stuart Mill could hardly have criticised this decision as indicating an undue subjection of women.

We now approach the blood-feud, perhaps the most characteristic of Waziri institutions, though possessed equally by other Pathans, and the one which exhibits the Waziri in his red and darkest colours. The blood-feud endures not only because it is an ancient and well-established article in the code of frontier honour, nor only because social infamy and ostracism would attend the man who should attempt to evade its requirements, though these reasons are no doubt powerful factors in its continuance. To pardon the murderer of a near relative would be in the eyes of the Waziris of to-day what failure to accept a challenge to a duel was in the eyes of our own great-grandfathers. But there is a cause deeper than these. The blood-feud flourishes among Pathan tribes, and *par excellence* among Waziris, on account of its thorough congeniality to the temperament of the people. It is founded in their sensitive vanity, to which the repayment of an insult in a striking and public manner is an absolute necessity, and it is perpetuated by the Waziri principle that one man must never allow another permanently to get the better of him.



That it has gone further and that revenge is regarded as a sacred duty or a moral obligation cannot with truth be alleged; for there is no doubt that it is prosecuted on absolutely personal, and not on unselfish grounds. The conduct of the blood-feud gives full exercise to those faculties of intrigue, strategem and dissimulation in which the Waziri excels, and its consequences excite no compunction in his cruel and callous breast. Its only drawback in his estimation is that it brings his own life into danger; and the anxiety suffered by a man who has several blood-enemies, forever spying upon his movements and waiting for an opportunity to attack him without risk to themselves, is often excruciating and may continue for years, being without remedy except his own death or the death of them all. The hunted look of the wretched *badīr* once seen can never be forgotten. Even in perfect safety his eyes through force of habit rove restlessly from object to object as if seeking a concealed enemy, and his mind wanders from the subject of conversation, probably to the dangerous places he must pass in returning home, or to schemes for throwing the pursuer off the track by a variation of route or an unexpected time of departure. The writer remembers an interview with one of these men, Zarkail, Khushali Tori Khel of the Tochi, which took place under the walls of the village of Barro Khel. Though close to the door of his house, surrounded by his friends and protected by the presence of the Political Officer, this miserable being not only insisted on keeping the breech of his rifle open ready to load and fire in case of a sudden attack, but in order to be able to reload more quickly he held loose cartridges clutched between the fingers of his left hand, and so continued throughout the interview, on the conclusion of which he precipitately retreated into his house. The mistake of supposing that every Waziri feud is a blood-feud must be guarded against. Properly speaking a blood-feud can only arise out of a death,\* and it follows that in a chain of murders the first is usually brought about by an ordinary quarrel. Every injury, however, is liable to beget a blood-feud; † first, from the tendency of the parties to make in turn more and more severe reprisals on each other, and secondly, from the fact that death is often the easiest and sometimes the only possible form of retaliation—thus a husband

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\* In Waziri custom it is "murder" to kill a man even accidentally; but accidental "murders" can be, and generally are, compounded.

† Here is a case from the Tochi Political Diary of the 8th June 1893 in which a misunderstanding wrong led at one step to a blood-feud: "About the end of May, Kastirai, Khushali Tori Khel Malik, was murdered by Khangul, the notorious bad character of that section, who is wanted for the theft of two levy muskets from the Idak post ... It appears that Khangul suspected Kastirai of having given information against him in this case and of having caused the arrest of his brother. In this appeared the irony of fate; for not only did Kastirai not give the original information, but with others of the tribe he at first tried to screen Khangul."

may find it impracticable to overpower his wife's paramour in order to cut off his foot, while to shoot him in the back on a lonely road may be a comparatively simple matter. The following may be taken as an instance of a feud arising out of a very trivial matter: for all the writer knows it may, since he left Tochi, have developed into a blood-feud. A Waziri having been bitten by another Waziri's dog sent the owner an ultimatum demanding that the dog should be surrendered in order to be put to death by having its throat cut. The other Waziri, probably regarding the dog not only as his property but also as his "hamsaya," that is to say as a dependent whom he was bound in honour to protect, refused; the result was "badi." Any one who knows the country will perceive an inimitably Waziri touch in this story, first in the serious way the matter was handled by both parties and again in the sort of attempt made by the plaintiff to create a quasi-tribal custom in regard to dogs, rendering them responsible for their actions even with their lives. According to theory any feud, even a blood-feud, may be settled otherwise than by retaliation in kind: the injured person or his relations, if he has been killed, may accept compensation in property or money according to a fixed scale established by ancient usage, or he may altogether remit the "por," that is, the obligation to make good the injury. The last mentioned course is seldom, if ever, adopted; but the former is commonly in vogue and leads to some, according to European ideas, extraordinary situations. Thus if an adulterer is not killed on the spot, but is murdered subsequently in cold blood, his relations have a valid claim against the injured husband for the excess in pecuniary value of a man's life over a married woman's honour, a considerable sum. A settlement otherwise than by successful retaliation is never to be relied on in cases where death has been caused intentionally. When money compensation is accepted for a life it is generally with the design of lulling the murderer's relatives into a false security and of inducing them to abate their precautions in order that one of them may be the more easily murdered in return. The strange thing is that a Waziri, marked down for vengeance in a death case, should ever delude himself into the belief that he has made his life safe by means of a money-payment; the frequency of instances in which claimants take a man's money first and murder him afterwards show trust in such circumstances to be the merest folly. A Waziri of good principles is supposed always to spurn the offer of money compensation for the murder of a relative, and a Madda Khel of the Kazha, the case of whose father's murder had been taken up authoritatively and was about to be settled on the basis of customary compensation, respectfully but in a voice trembling with emotion, assured the Political Officer that he would rather consent to instant death than give his word of honour to abide by such a settlement. The most hopeless kind of blood-feud is one that

originates in a murder, the perpetrator of which is not certainly known. Thus, if B kills A and A's relatives thereafter succeed in killing B, the blood-feud is in theory at an end, and in practice sometimes but not always ceases. But if A is found dead and his relatives kill B on mere suspicion of his being the murderer, B's relatives, if they do not admit the suspicion to be correct, are then entitled to kill one of the relatives of A on account of the murder of B, which is in their view unjust. Again the relatives of A, adhering to their original opinion, can kill another of B's party to make the account balance, and so the sanguinary game continues from generation to generation. Such a case cannot be stopped at all except by the extinction of near male relatives on one side or the other or by the intervention of Government or by a coalition of tribal authorities which latter is rare in the case of a private feud. As murderers take great pains to conceal their identity, many of the blood-feuds in Waziristan are of this interminable nature. It is needless to comment at length on the vitality of the Waziri vendetta, for it is amply illustrated in two or three of the following examples taken as usual from the Tochi Political Diary. In the case it will be seen that the feud was revived by a fresh murder after it had lain dormant for forty years. These extracts from the Diary also bring into prominence the facts that neither high position in the tribe, employment under Government, death of the original disputants, nor even a formal settlement or reconciliation are any safe-guard in Waziristan against the avenger of blood:—

"It is reported that Pash and Chal, sons of Landun, Khushali Tori Khel, and Nasar and Bohtan, his nephews, have severely wounded Sadulla Khan, nephew of Kippat Khan, leading Mohmit Khel Malik, with swords at Razmak (unprotected area). The reason is said to be that eight or nine years ago at Razmak, Sadulla attacked Landun (since dead) with a sword, maiming him for life. Landun was at the time in a Mohmit Khel village on a friendly mission from his tribe.—(7th September, 1898.)

"On the 19th January a stranger arrived at the village of Chiton in Hamzoni and introduced himself to Gulzar and Shahzar, sons of Said Shah, Malikshahi Mahsud, residing in the village, as a relative who had come to enquire after the welfare of the family. After evening prayers at the mosque the stranger went with Shahzar to a water-channel near by where he stabbed him in the chest and then disappeared. Shahzar only lived long enough to describe what had happened. The stranger is supposed to have been a Mahsud of the family with whom the deceased's father had the feud that was the cause of his settling in Daur.\*—(23rd January, 1899.)

\* This was a peculiarly tragic case. The father of the murdered man had removed from the Mahsud country forty years before and was himself dead; his wife was a Dauri woman.

"On the 10th September Mihr Dad, Macha of Tauda China, was murdered on the Kuk Narai in Kazha. His brother Wali Dad accused certain Ismel Khels. Wali Dad killed an Ismel Khel some years ago, and though he lately paid up part of the blood-money under the orders of the Political Officer, and had promised to pay the rest, the Ismel Khels were apparently unwillingly to forego their revenge.—(21st September, 1898.)

"It is reported that about the 24th or 25th of February Mirdad, Ghazm Khan, Asal Din, Takhti Khel Bakka Khels, and another man of the same tribe visited the Wruke Jani Khels of Senr (unprotected area) in connection with a dispute about land in Shawal. Asal Din and Mirdad, are deadly enemies. Ghazm Khan is a friend of Mirdad and the fourth member of the party was a friend of Asal Din. In the evening, as they were going to a mosque, Asal Din suddenly shot at Mirdad from behind with a pistol but missed him. On this Ghazm Khan fell upon Asal Din's companion and stabbed him in three places, himself receiving a bullet wound in the left hand from his adversary's pistol. The Jani Khels separated the combatants, and it is not thought that any of the latter will die of their wounds. It is believed that the whole expedition to Senr was planned by Asal Din with the object of obtaining an opportunity to kill his enemy.—(28th February, 1899.)

"It is reported that Umr Khan, Marsanzai Mahsud, has been murdered in his native country on account of a blood-feud. He had been living for some years at Idar Khel in Lower Daur and had married and acquired land there, but was recently persuaded to go through a formal reconciliation with his enemies and revisit the Marsanzai country. He had gone this time to collect Rs. 200, the remaining price of land sold by him: he had already collected Rs. 400 on a former visit to his home.—(21st November, 1898.)

"On the evening of the 11th Arwalai of Isore in Lower Daur was shot from behind while saying his prayers in one of the village mosques and died on the spot. The other worshippers raised hue and cry at once, but the murderer was not found. Arwalai is supposed to have been killed by some relative of an Abdullai Mahsud, who was murdered about six years ago and whose death was attributed to him. The supposition is strengthened by the fact that a strange Mahsud, who had been hanging about the village for some days, has not been seen since the murder, and that the murderer, whoever he was, left his pistol at the place he fired from, which is the customary sign of successful revenge and the feud being ended thereby.—(14th May, 1898.)

and his children, including the victim, were to all intents and purposes Dauris not Mahsuds. The stranger was well received by the family, who probably knew nothing of the feud. Shahzar expired naming the sum to be distributed to him at his own funeral.

"Before Government occupied the Tochi the late Husen, Bobalai, a famous Tori Khel raider of the Ketu, killed one Mihrwan and looted a mare and two breech-loading rifles belonging to him. Mihrwan was nephew of Badde, a fakir of considerable repute in the Ketu and in part of the Tochi. Badde bribed Nafadar, Shahmiri-Tori Khel, to kill Muhabat, son of Husen, in retaliation, which he did. On or about the 3rd of November, Nafadar, who had placed himself under the protection of Payao, Hassan Khel Malik, was stabbed dead by Mir Akbar Khan, Hassan Khel, at the instigation of Makhmad, brother of Muhabbat and son of Ilusen.—(7th November, 1898.) . . . Some events are reported from the Ketu the meaning of which is not yet apparent. It is said that about the 27th of December 1898 Yar Muhammad, Fatti Khel Hassan Khel, was shot dead by Gulak, Saifali, at the instigation of Payao, Hassan Khel Malik, whose *hamsaya* Gulak was. This is the Payao who is accused of having caused the death of his fellow Malik, Zarmalik, by poison. It is added that about the 8th January 1899 Gulak abducted the sister of the late Zarmalik and brought her to the village of Niazai, relative of the late Husen, Bobalai Tori Khel, further down the Ketu.—(15th January, 1899.) . . . The murder of Yar Muhammad is said to have been instigated by Payao, Hassan Khel Malik, in retaliation for the murder of Nafadar, Yar Muhammad being a relative of the assassin of Nafadar. The sister of Zarmalik appears to have been given by Payao in marriage to Gulak as a reward for his share in the transaction.—(23rd January, 1899.)

"On the afternoon of the 7th December Muzammil Khan, nephew of Sadda Khan, Madda Khel, and Levy Jamadar of the Maizar post, was shot dead at Sheranni by Saidwali, whose surrender was demanded by Government in connection with the Maizar outrage. The motive is believed to have been revenge for the seduction by Muzammil Khan of Saidwali's wife some time before the Maizar outrage.—(7th December, 1898.) . . After the murder of Muzammil Khan Saidwali took refuge in the adjoining Khiddar Khel village of Ziarat. As it was expected that he would remain there the night, the Military authorities at the request of the Political Officer sent troops to Ziarat before daylight the next morning to arrest him, but before their arrival the Khiddar Khels had made over Saidwali to the relations of Muzammil, and the latter had killed him.—(15th December, 1898.) On the 27th of January Nasarka, Khizar Khel of Sheranni was shot dead in the hills to the north of the Tochi. His family had an old feud with Sadda Khan's relations. Mamat and Zarim, nephews of Sadda Khan, are said to have damaged Nasarka's crops last year and Dande, brother of Sadda Khan, to have paid compensation to Nasarka. When Muzammil Khan, brother of Mamat, was shot by Saidwali, Dande Khan accused Nasarka of having conspired with Saidwali to do it, and Nasarka is now believed to have

been killed by Mamat as a further set-off against the death of Muzammil Khan.\*—(8th February, 1899.) "

It should not be hastily concluded from the above examples that the Waziris are wantonly barbarous, and it is with some hesitation that the writer has gone so far in an earlier paragraph as to call them cruel. Torture is unheard of among them, and men to be killed are promptly and efficiently despatched. Mutilation of the dead is probably never committed except by individuals under the influence of fanaticism or of some violent passion.† But while the Waziri does not revel in causing pain, he shows the utmost indifference and want of consideration in inflicting it. He holds all human life cheap and will kill a child or a woman with as little compunction as he would a man, and a near relative almost as readily as he would a stranger. The following are instances of Waziri inhumanity taken from the Tochi Political Diary:—

"On the 8th of June Sarwar Khan, Nazr Khel, shot and killed his uncle Abdulla at Zeri, above Wucha Bibi, but in British territory.—(14th June, 1898.) . . . . A quadruple murder is reported to have occurred at Sanzalai in Kazha on the night of the 19th—20th January 1899. The victims were Sarwar Khan and Gulai Khan, Nazr Khels, brothers, their mother Khari, and Nadona, the wife of Sarwar Khan. Sarwar Khan is said to have been killed in revenge for the murder of Abdulla . . . ., Gulai as a set-off against a Tani of Bibi named Midagai, who was killed by Sarwar Khan and Abdulla before they quarrelled, Khari because she was the sister of Nazidin who murdered a niece of Gulreb, Nazr Khel Malik, and Nadona because Abdulla once abducted the wife of the brother of Khadim, Malik of Pashai. Even if the above account is true, it is probable that the 'pors' were not arranged as above until after the family had been destroyed by the particular enemies of Sarwar Khan.—(8th February, 1899.)

"On the night of the 24th—25th January 1899 Juma Khan, son of Shahzaman, Khoji Khel Madda Khel, a child of eight years old, whose father is dead and whose mother has remarried, was killed in his own house at Sarkili, Maizar. The murder seems to have been committed with swords, but there is as yet no clue to the murderers.—(31st January,

\* Sudda Khan, the uncle of Muzammil Khan, was until June 1897 the head of the Madda Khels and perhaps the most important Waziri Malik in Tochi, but this did not exempt his family from the dangers of a common-place feud. As a matter of fact Saidwali's wife was not seduced by Muzammil Khan and Saidwali consistently refused to put her to death. The matter was one of criminal assault only, and according to Waziri custom Muzammil Khan's nose should have been cut off. Saidwali being unable to enforce the proper penalty was obliged to go further and shoot Muzammil instead.

† Nor do they kill prisoners of war, and in this they are favourable with the ancient Greeks. See Mahaffy's "Survey of Greek Civilisation," pages 151 and 157.

1899.) . . . The murder of Juma Khan . . . is now stated to have been committed by his cousin, Mir Salam, and the motive to have been succession to the boy's property.—(17th February, 1899.)

"About the 18th of May a gang of Jalal Khel Mahsuds headed by Machi Khel murdered Zarif, a Tori Khel of the Keta. It is said that Machi Khel shot him in broad daylight as he was climbing a tree and declared the murder a set-off against the death of his brother Bade Mir, who was killed by men of Zarif's section some years ago."

In concluding this sketch of the life and character of the Waziris it only remains to touch on their favourite and most honoured occupation, one that is dying hard and will not soon go out of fashion among them, to wit the art of robbery whether by skill or violence. The expertness of the Waziris in possessing themselves of each other's moveables and of the moveable property of strangers is a never-ending marvel to those who have to do with them. As thieves, especially by night, they are probably unsurpassed; and as raiders working over a wide and difficult country they display incredible generalship and foresight. They usually fall upon their victims unexpectedly in a prepared place where no interruption is to be anticipated and to which neither notice nor help can be quickly attracted, and again in their retreat they often manage to secure such a start of their pursuers as not to be overtaken, unless encumbered with cattle, even by a pursuit party of their fellow-countrymen. When retarded by stolen animals they will divide into several parties, each driving a share of the booty in a different direction: the pursuers are, as a rule, unable to follow up more than one or two of the e parties simultaneously and the others thus escape unpursued. The retreat of each party is protected by some of the best men in the gang, who hold every point of vantage against the *chigha* while the cattle or sheep and goats are being hurried away behind them; in favourable ground, or if the *chigha* is badly armed, it is not infrequently repulsed altogether. It is difficult to know whether to admire the thief or the raider most. Gulbaz, Khushali Tori Khel, since hanged for a similar but less successful attempt at Saidgi in which he mortally wounded a sepoy, was a fine example of the first. One dark rainy night he entered the Miram Shah post by climbing over the wall between two sentries; he spent a considerable time inside the enclosure and deliberately investigated its contents though from time to time accosted by inmates; finally he decamped towards morning with a rifle selected from the tent next the guard-tent. As raiders, a party of Mahsuds who visited the Afghan province of Khost deserve an honourable mention; after seizing their plunder in a hostile country some 40 miles from their own border they brought it safely home across the whole breadth of Tochi, without opposition or detection, passing at night with a herd of 200 raided cattle almost

under the walls of the principal Government post in the valley.\* The success of the Waziris as robbers is due largely to their excellent arrangements for obtaining information, both of opportunities for doing a stroke of business and of the best and safest means of utilising them. This fact should not detract from their exploits, not at least in the eyes of Englishmen, whose failures all the world over may often be traced to their inability to obtain prompt and correct news of what goes on at even a short distance from them. It is a curious thing that men between whom there is no mutual confidence, but sometimes on the contrary reason for deep distrust, will engage together in a raid and temporarily place their lives in each other's hands: witness the following extract from the Tochi Political Diary which, though it refers to Kabul Khels, is typical of all Waziris:—

"It is reported that a short time ago, Sarwari, Malik of Biland Khel, was found dead in the hills. It is stated that two days before this he was decoyed away from his village by Gulmal, Niazai and Masnid, Miamais, cousins of Rahmat Shah, who invited him to join them in raiding the Thalwals. These men are supposed to have obtained possession of Sarwari's rifle while out with him and to have shot him with it, but they do not admit the murder.—(10th January, 1899)."

The absence, at times at least, of honour from among Waziri thieves is illustrated in another passage from the Diary of the same date:—

"The death of Gulabagh, Gangi Khel Malik, is reported from the Dana (unprotected area). It is stated that with the connivance of a Kharoti and the help of Abdur Rahman Khel Mahsuds, Gulabagh some time ago raided flocks belonging to Kharotis. When the Kharoti accomplice came to demand his share of the loot, Gulabagh told him that he must bring the owners of the flocks with him to pay the ransom money and he would then receive his share. This made the Kharoti suspect that Gulabagh intended in the end to cheat him, and under the pretext of bringing the owners he brought two Kharotis with him on his next visit to Gulabagh. The three Kharotis set upon Gulabagh and stabbed him to death with knives at his tower, which is situated in a lonely place."

As the materials collected for this sketch do not happen to include a description of a successful raid, the reader must be satisfied with the account, from the raiders' point of view, of one which ended in a fiasco:—

"In revenge for the raid committed on Mohmit Khel flocks near Idak on the night of the 5th August 1898 . . . a counter-raid

\* Since the above was written the Mahsuds have thrown all their previous achievements into the shade by the surprise of the Kashmir Kar Militia Post in August and the cutting up of a Survey military escort on the Khuzhmā in November 1903, both without loss to themselves.



on the Jalal Khel Mahsuds was attempted by Gulamad Khan, son of Kippat Khan, with 18 fellow-tribesmen. Starting from Razmak they spent the first night near Musakki in Khaisor and the next in the hills adjoining the Jalal Khel country. The following day the Mohmit Khels succeeded in seizing a number of Jalal Khel cattle and drove them off. The Jalal Khels pursued, and there was heavy firing on both sides. One Jalal Khel was seen to fall as if shot. Abdullaïs and other Mahsuds, near whose encampments the Mohmit Khels had to pass on their way home, turned out and joined the Jalal Khels. The road was difficult and there was bright moonlight, which was unfavourable to the raiders. Finally, the ammunition of the Mohmit Khels running short they had to abandon the cattle, and returned to Razmak with only one bullock which had been taken and sent off before the other cattle."

No account of the inhabitants of Waziristan would be complete without at least a passing reference to the Dauris, who possess and cultivate the greater part of the bed of the Tochi Valley. They are a homogeneous tribe of considerable size, and though surrounded on all four sides by a Waziri population they bear little resemblance to Waziris. Their pursuits are even more exclusively agricultural than those of the Waziris are pastoral; they do not change their place of abode; and their lives are easy, not to say luxurious, in comparison with those of their hill-neighbours. Their position is a peculiar one, for they thrive on a rich sedimentary soil, copiously irrigated, in the midst of a country where cultivable land of any kind is scarce and water in general hardly to be obtained. But they pay a heavy tax in health and well-being for the possession of their fertile acres. Fevers and other malarial diseases are bred in the wet sodden lands of Daur lying, as for the most part they do, at the bottom of a deep depression, exposed to the direct rays of a burning sun; and the effects of these ailments may be clearly traced in the drawn or bloated features and the shrunken or swollen limbs of nearly every Dauri who has passed middle life. It is probably to the struggle against climate that the prevalence of intemperate habits among Dauris is due; but, whatever the reason, the percentage of Dauris who habitually take *charas*, *bhanga*, and similar intoxicating drugs to excess is phenomenal. Climate and intemperance together must have largely contributed to make the Dauri what he is; to the one may be attributed his indolence and apathy, to the other his want of mental balance, his paroxysms of frenzied excitement and his unnatural vices. Of the last nothing can be said here except that their universality and their recognition by tribal custom suggest the idea that they date from pre-Muhammadan ages and that they may be, so to speak, more than a purely fortuitous relaxation of ordinary human morality. Their monstrous power can be sufficiently indicated by the remark that a certain legendary Dauri is reputed

almost a hero because, in order to gain the favour of an admired Gany-mede, he cut the throat of his own mother instead of sacrificing the usual sheep prescribed by custom. The proneness of the Dauri, in spite of his usual passivity, to outbursts of wild and sometimes unprovoked fury is closely connected, beyond a doubt, with his generally morbid and depraved tone of mind and body. In 1899 a levy sowar struck a village Hindu at the Id festival at Hakim Khel in Lower Daur, and was there-upon hotly pursued by the whole assembly who in the heat of the moment regarded the blow as an insult to themselves. He escaped with his life though chased by one mounted Dauri armed with a lance for several miles, up to the very gates of the Idak post. It is noteworthy that by the time Idak was reached the Dauri pursuer's excitement had so far evaporated that he allowed himself to be arrested without resistance and seemed at a loss to explain his own conduct. The Dauri is not without a tincture of religion; he enjoys listening to the disputations of Mullahs and himself frequently becomes a student of theology. From this it follows that his homicidal mania not uncommonly runs in a fanatical channel, and it is a significant fact that, of the rather numerous fanatical outrages which have occurred in Tochi since its occupation in 1895, hardly any have been committed by Waziris and nearly all by Dauris. The Dauri, certainly no less dirty in person and habits, is probably more unscrupulous and more indiscriminate in his revenge than the Waziri; and the writer remembers a case in which a Dauri of Banda, wishing to poison a private enemy, unfeelingly caused arsenic to be placed in a drinking vessel at a place of public resort with the result that one man died and eight became dangerously ill, most if not all of whom had no connection with the quarrel. Having said thus much of the Dauri's worst qualities, it behoves us to give him credit for the virtues which he does possess. He is of a milder and less truculent disposition than the Waziri, more docile and amenable to civilisation; and the steady attendance at a primary school opened some two years ago in Lower Daur shows that he is not insensible to the benefits of education. The best type of Dauri is quiet, intelligent and law-abiding, and there is room for hope that this type will gain ground now that Daur has been opened up by the British occupation. There are some interesting men among the Dauris; and, though as a tribe they are by no means reputed courageous, examples of undoubted courage are to be met with among them, but chiefly in Upper Daur where there is a strong infusion of Waziri blood. The professional bullies or "spoils" who used in pre-British times to be kept by Dauri leading men and even villages for the purpose of fighting their quarrels were oftenest perhaps broken Waziris who had drifted down from the hills in search of a livelihood, but among them were also many genuine

**Dauris.** Though indolent in other matters the Dauri is an indefatigable cultivator; the whole of his land, with a few exceptions in Lower Daur, is dug by spade to a great depth instead of being ploughed and is carefully manured, but a Peshawar zamindar will condemn Dauri cultivation as slovenly in the matter of weeding and in some other respects. Perhaps as a consequence of his heavy field labour the Dauri enjoys a great reputation as a trencherman, and it is related of a certain Malik of Tappi (who shall be nameless), that he once on a mere invitation to partake, devoured without assistance the meal which had been prepared for three persons by a Native official of Government and two orderlies.

The Waziri despises the Dauri and affects to believe that all Dauris are sprung from one of the menial castes; but the fact remains that though villages may have occasionally been destroyed or temporarily wrested away, no Waziri combination, however far-reaching and numerous, ever succeeded in retaining possession of a part of Daur for any length of time. The greatest struggle between Waziris and Dauris was waged on the extreme western boundary of Upper Daur where it was the object of the Waziris during more than one generation to seize Ghazlamai and Pai Khel and so obtain command of the whole water-supply of the Malak Dauri villages. About the middle of the nineteenth century a vast Waziri coalition was formed with this object, embracing even the Ahmadzais of Bannu, and it achieved a temporary success. Ghazlamai, a village of Pirs, and Pai Khel, a Dauri village proper, were occupied by the Waziris, who held the latter for rather more than a year, by means of a contingent to which each Waziri section contributed a fixed quota of men. The Dauris finally consented to negotiate and appointed a place in Lower Daur for the meeting of their elders with the Waziri jirga. When, however, the latter arrived at the conference they were made prisoners and informed that their lives would be forfeited unless Pai Khel were evacuated instantly. Compliance with the Dauri demand was inevitable and the unparalleled exertions of the Waziris during the previous two years were thus rendered fruitless. The explanation of the non-success of the Waziris in their assaults upon the less warlike and much smaller Dauri tribe is to be sought in the patience, tenacity and comparative unity of the latter, and also in their central and compact position. Tribal warfare is a waiting game, and while the besieging Waziris were drawn often from great distances and maintained co-operation with the greatest difficulty owing to jealousies among themselves, the interruption of their ordinary pursuits and their impatience of the summer heat in Daur, the Dauris lived quietly in their own villages cultivating their crops so far as they could, repelling assaults in force from the cover of their walls and towers, ever ready to lend support to neighbouring villages when threatened and equally on the alert to take

advantage of a momentary want of vigilance on the part of the enemy. It is hardly wonderful that in these circumstances the sickle and disunited Waziri tribes should have failed to effect a permanent lodgement in Daur. With the advent of the British power the ancient struggle ended and the waving green corn-fields and leafy mulberry groves of the best parts of Tochi will not now cease to own the Dauri for their lord unless the Waziri can succeed in ousting him by purchase and mortgage as in some villages, strange to say, he appears able and disposed to do.

If the reader closes these pages having gained a distinct impression of the race, free-born and murderous, hot-headed and light-hearted, self-respecting but vain, which peoples the hills of Waziristan, and of the gross Satyr-like spadesmen whose abode is in the main valley, then the present slight sketch has been penned to some purpose. Furthermore, if the reader quits the subject with relief, his feelings will only resemble those with which the writer relinquished political charge of the Tochi after a two years' residence there, and the cause will probably be the same,—involuntary abhorrence of human types which deviate in such an extreme degree from what Europeans are accustomed to consider the human standard.

J. G. LORIMER.